The Independent.

"But as we were allowed of God to be put in Trust with the Gospel, even so we speak, not as pleasing Men but God, which trieth our Hearts."

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The Independent.

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Our Special Contributors.

IS THE AMERICAN REPUBLIC LOST?

BY HORACE GREELEY.

THOUGH the leading European journals and statesmen had scarcely heard from us beyond the fall of Sumpter and the murderous doings in Baltimore when our last advices left their shores, there is a remarkable unanimity and confidence in their assumptions that the Great Republic already lay in ruins. The drift and tenor of *The Times* (London) is already known to most American readers from the copious extracts given in our daily issues. The Tory Press of course records gleefully the fresh evidence that Democracy is a fleeting illusion. *The Star* (London organ of the cotton-spinners) gravely and urgently entreats us to give up the Union as a bad job, and make peace with the traitors at the earliest moment and on their own terms. *The Manchester Guardian* (cotton-spinning also) takes the view of our troubles most unfavorable and discouraging to the loyal States. The able *Saturday Review* suggests that

"The violent course adopted by Virginia, together with the impending secession of Kentucky and Tennessee, will secure the inestimable advantage of splitting off the Union on the natural line of cleavage."

And the usually cautious *Spectator* closes its first article on "Civil War in America" as follows:

"In any case, 'the great Republic is gone.' There can never more be one United States of America, and the chance is that out of the coming strife several confederacies will arise. The tendency to split off from the center has gone on without cessation since Washington's death; now, one whole group of States has broken utterly the Federal ties. Why should the process not go on?"

—Thus, before we had a chance to put in our defense, judgment is passed against us as if by default. It is assumed, alike by professed friend and open foe, that ours is only a fair-weather Constitution, which served very well while subjected to no strain, but is utterly unfitted to breast a storm or ride out a gale. Being subjected to a trial, it must of course give way—nay, is already "gone," beyond recovery or hope. Certain States, through the faction now dominant therein, declare the Union dissolved—wherefore, it *is* dissolved. Fort Sumpter has been reduced, in spite of its seventy defenders; hence the twenty loyal States, with their Twenty Millions of People, must surrender the lower Mississippi, one side of the Ohio, with the greater part of the Alleghanies, to an alien rule. The Union is distasteful to a portion of those whose infancy it nurtured, whose rapid development to power and greatness it secured—therefore, the Union is no more!

It is this prevalent European conviction that prompted and excuses Lord John Russell's hasty declaration that the privateers commissioned by the Confederates to prey upon the commerce of the Union are to be recognized as lawfully commissioned and entitled to the rights of belligerents. That declaration can only be justified by the assumption of a state of facts radically different from that now presented to an observant American eye. That the Confederate States *might be* entitled to such rights, and that *they are*, are two widely diverse propositions, as Lord John will probably realize before this day twelvemonth.

The current belief of the ruling classes in Europe plainly is that the masses are dangerous depositories of power—that they are naturally fickle, blind, rapacious—and that a great, growing, stable Republic is an incitement to popular ambition, a stimulant to democratic passion, which endangers the peace and order of cotemporary kingdoms. Whether the cynical apothegm that "There is something in the misfortunes of our friends not wholly displeasing to us" be true or false, it is manifest that the downfall of the American Republic would not be regarded with very profound sorrow by the potentates and aristocrats of the Old World.

—And here step in the "Confederate States" to furnish Autocratic or Aristocratic rule with the arguments of which it stands in need. For instance, the Committee on Foreign Affairs of the Montgomery Congress, whereof Mr. Robert Barnwell Rhett, the veteran D'sunionist, is Chairman, has put forth an elaborate Report, justifying Secession, wherein we read:

"From the commencement of the operations of the Constitution of the United States, the controlling party of the people of the North have endeavored to destroy its limitations. To make it sectional in its operations, and subservient to their sectional interests, and to make the Government of the United States itself a consolidated government, has been the aim of their steady and uninterrmitted efforts."

—Here is a majority of the American People charged with a deliberate and systematic conspiracy, pursued through two generations, to oppress and plunder the minority—to prostitute republican institutions to the achievement of gigantic robbery. True, it happens that the majority inhabited Free-Labor and the minority Slave-Labor States; but that, according to Mr. Rhett, was but an accident; the disposition and the power to rob were not at all dependent on it. Nay: he is not content with showing that republican institutions are peculiarly favorable to this sort of robbery; he insists that free institutions *alone* lend themselves to this form of villainy! Hear him:

"It is impossible, we suppose, for the wit of man to conceive a worse government than that by which the absolute rule of one people, acting under popular institutions, is established over another people, having different pursuits of industry, habits, and institutions. In such a government, the forms of free government, instead of affording any mitigation, only increase the tendency to excess and tyranny. Of what avail is representation in a legislative body, where the majority are united together to aggrandize their section at the expense of the minority section? The oppressed minority in the legislature may be zealously faithful to the people they represent, and yet they are perfectly powerless to protect them. Do they show to a demonstration that the people they represent are wronged and plundered by the measures proposed by the majority? They are offering the very best motives and arguments why the measures should pass. The majority *mean* to plunder and wrong the minority. They *mean* to make the weaker section their tributaries. Between a representation incompetent to protect, and no representation, there is no difference where there are conflicting interests in a legislative body. And in the election of a Chief Magistrate, of what use is the right of suffrage when, if every man in the oppressed section should vote against the candidate of the stronger section, (as the Southern states did in the late Presidential election,) they cannot prevent his election? He is the exponent and instrument of the stronger section, and is elected simply because he is their exponent. The only effect of the right of suffrage under such circumstances is a minority, is to elect an enemy to rule them; and the only effect of representation is to give the majority power to legislate for their oppression. By the forms of a free government, therefore, a many-headed despotism may be established by a stronger section over a weaker section *far worse than the despotism of one man*. One man may have a conscience; but *men acting in masses seldom exhibit conscientious scruples*. Individuality and responsibility are lost in numbers. That 'a corporation has no soul' is the proverbial aphorism of English law, indicating the unscrupulousness of men acting in masses. *A single despot has no motive to oppress one portion of his people more than another, but here one-half of a country rises up to plunder and oppress another half.*"

—But you will say that this vice, this danger, inherent in popular institutions, requires a sectional difference—some such contrast as is afforded by the connection of Free with Slave States—to give it *animus*—momentum. Not at all! Hear Mr. Rhett again:

"That there is a great difference between the institutions of the North and the South, none will deny; but whether the institutions of the North have the elements of greater stability for maintaining free popular government, may well be questioned. The South has the institution of African slavery, with four millions of slaves. Their slaves have no political power. The white man is a privileged man. He alone rules the country; whi at the offices of servitude are performed by the slaves. With the North, it is different. They have a laboring and dependent class who perform the services of the slaves in the South, but they are voters. With universal suffrage, they influence and may control the elections, and, through the elections, the Government. The evil day, when those who own no property will be the majority at the polls, may be put off for a time. It *has* been put off in the North by our vast vacant territory, and the union with the South showering upon them an artificial prosperity. But the evil day must come at last, and may not be far distant. Nearly every corner of Europe acknowledges its existence. And when that day comes, will their free institutions stand the conflict which must arise? Will property be protected from confiscation and appropriation? Will non-property-holders live in want and starvation, with the Government in their hands, by which they can, by all the forms of law, take the property of the country for their subsistence and relief? No statesmanship can prevent want. When the day arrives at the North, of a superabounding population and want, what will become of their free institutions? They will indeed have an 'irrepressible conflict'—but it will be between Capital and Labor. The despotism they are so ready to extend over the South may be extended over themselves."

—Here you see that our democratic polity imperils the wealth and thrift of the North, while it plunders those of the South. The same unscrupulous greed that makes its first meal of the profits of the planter is ready to devour those of the Northern Astors, Spragues, Belmonts, in their turn. In other words—the Poor always want to steal, and are only prevented by the terrors of the law. But to clothe them with power is to enable them to steal *according* to law—under the forms of law—is to give all property into the keeping of those whom interest and inclination combine to incite to the plunder of the wealthy minority, and whom no scruple, no principle, restrains from making the most of their opportunity. What is this but saying that a republic is a magnificent mistake, and democracy the most perilous of chimeras?

The Slaveholding Rebellion is thus seen to be a war not only against the existence of our Republic, but against the Republican idea. It is a war to establish the natural right of the Few to rule the Many—of gentlemen by birth, breeding, and fortune to govern and control the "mud-sills" and "ground tier" of society. The triumph of the rebels will be hailed by despots everywhere as an American verdict against the "glittering generalities" of the Declaration of Independence—against our Revolutionary assertion of the inalienable Rights of Man. And if the shadow has indeed receded on the dial-plate of Human Progress toward a nobler and loftier condition for the Toiling Millions, the result of this contest will make the fact manifest. God grant that the issue be such as is most conducive to His glory and to the lasting good of mankind!

THE SOUTHERN MADNESS.

HOW SHALL IT BE DEALT WITH?

BY NEAL DOW.

THE Northern people do not yet comprehend the character of the war that has been forced upon them. One would infer from much that is said in the papers, East and West, that the South is in a fit of the *sulks*, nothing more, from which she will recover by-and-by, if nothing be done to irritate her. The sooner we comprehend the fact that the South has forced upon us a war for our very existence in peace and honor as a nation, the better will it be for us. This war is to be waged, on the part of the South, with every circumstance of bitterness, vindictiveness, and hate known or unknown in ancient or modern warfare. On the part of the leaders of the rebellion, this may be regarded as a necessity. Their very existence, except in hopeless exile, depends upon their success. If they fail, they are rebels, traitors of the blackest dye, and must be dealt with as such.

There seems to be an impression, even among officials of our Government, that compliments and courtesies are better than cannon, and genuflections better than grape. General Butler, sent by Massachusetts to rescue the Capital of our country from disgraceful capture, and save the Government from humiliating flight, and all our invaluable archives from inevitable destruction, turns aside from that pressing business which admits of no delay, and inquires of the enemies of his country if he cannot be permitted to employ his troops—the freemen of glorious old Massachusetts—in the work of putting down and keeping down their slaves!

This must be pardoned to the antecedents of that official: there will be no repetition of the act. La Fontaine relates that in the days of enchantments a cat was changed into a beautiful lady, who betrayed to her husband her origin, by leaping from her bed and eagerly seeking a mouse, which she heard nibbling in the wainscot. Our generals will soon see that the exigencies of this war will not permit them to disregard those rules for the conduct of armies which require every circumstance of an enemy's weakness to be taken advantage of.

There is danger of a war between France and Austria. In such an event, the Hungarians would seek by every means in their power to recover their liberty. If Russia should become embroiled with England, the Poles would struggle desperately for their independence. What would be thought of English or French generals, sent to fight their country's battles, if they should employ their armies in aiding the Austrian or Russian in reducing to a more crushing bondage than before the Magyars or the children of Sobieski? Have the poor children of Africa less right to liberty than they?

In our glorious old family mansion, many apartments from cellar to attic have been crowded with combustibles and most dangerous explosives. Some of us have expostulated and protested against this in vain. A part of the family have insisted that no change should be made, and have laughed to scorn all our fears of conflagration and destruction. But now the whole house is really on fire, threatening the structure with sudden ruin. We are working at the rescue with all our power. There is no dispute that the combustibles were the sole cause of the calamity, which will involve us in an expense amounting to the half of our fortune, and a loss of many valuable lives; and yet while we toil, the talk goes round of restoring the old mansion in precisely the old fashion, with the same apartments crowded as before with the same dangerous combustibles, to involve us again inevitably in another disaster, more ruinous than this.

Among great numbers of our intelligent Northern people, who are willing to sacrifice themselves and all they have to save our country from its great peril, the talk is of *the Union*, and *saving* the Union, and *restoring* the Union as it was before, with all the states in it on precisely the old footing. Perhaps our people by-and-by, as the war progresses, will see clearly that the Union is impossible with slavery in it. The Union—*any* union is impossible between the South and the North while the Southern people hate us intensely as they now do, and as they will ever do while slavery exists among them. Let us look at this matter in its true light.

This war is to go on until the South is completely broken down and subjugated. Nothing less than that will stop it, unless the North shall be wheedled into some base or unworthy compromise. At the point of complete prostration, her armies overwhelmed by superior numbers, her ports hermetically sealed up from all the world, her trade destroyed and her credit utterly gone, she must surrender at discretion, and await such terms as the North may choose to impose. At precisely that point, what shall the North say in relation to the great sin and shame of slavery—the great curse of our country and the sole cause of this baneful, atrocious rebellion? Shall we enthrone it once more in our land, with all its privileges, immunities, and guaranties, and bow down before it, as in old time, and worship it; or shall we in the fear of God and love of our fellow-man, make such stipulations and conditions as shall certainly and speedily subvert it?

SCOTT AND THE VETERAN.

BY BAYARD TAYLOR.

I.

An old and crippled veteran to the War Department came.
He sought the Chief who led him, on many a field of fame—
The Chief who shouted "Forwards!" where'er his banner rose,
And bore its stars in triumph behind the flying foes.

II.

"Have you forgotten, General," the battered soldier cried,
"The days of eighteen hundred, twelve, when I was at your side?
Have you forgotten Johnson, that fought at Lundy's Lane?
'Tis true I'm old and pensioned, but I want to fight again."

III.

"Have I forgotten?" said the Chief: "my brave old soldier, No!
And here's the hand I gave you then, and let it tell you so:
But you have done your share, my friend; you're crippled, old, and gray,
And we have need of younger arms and fresher blood to-day."

IV.

"But, General!" cried the veteran, a flush upon his brow;
"The very men who fought with us, they say, are traitors now:
They've torn the flag of Lundy's Lane, our old red, white, and blue,
And while a drop of blood is left, I'll show that drop is true.

V.

"I'm not so weak but I can strike, and I've a good old gun
To get the range of traitors' hearts, and prick them, one by one.
Your Minié rifles and such arms it ain't worth while to try:
I couldn't get the hang o' them, but I'll keep my powder dry!"

VI.

"God bless you, comrade!" said the Chief—"God bless your loyal heart!
But younger men are in the field, and claim to have their part.
They'll plant our sacred banner in each rebellious town,
And woe, henceforth, to any hand, that dares to pull it down!"

VII.

"But, General!"—still persisting, the weeping veteran cried:
"I'm young enough to follow, so long as *you're* my guide:
And some, you know, must bite the dust, and that, at least, can I;
So, give the young ones place to fight, but me a place to die!

VIII.

"If they should fire on Pickens, let the Colonel in command
Put me upon the rampart, with the flag-staff in my hand:
No odds how hot the cannon-smoke, or how the shells may fly,
I'll hold the Stars and Stripes aloft, and hold them till I die!

IX.

"I'm ready, General, so you let a post to me be given,
Where Washington can see me, as he looks from highest Heaven,
And say to Putnam at his side, or, may be, General Wayne:
'There stands old Billy Johnson, that fought at Lundy's Lane!'

X.

"And when the fight is hottest, before the traitors fly;
When shell and ball are screeching, and bursting in the sky,
If any shot should hit me, and lay me on my face,
My soul would go to Washington's, and not to Arnold's place!"

May 13, 1861.

INDEMNITY FOR THE PAST AND SECURITY FOR THE FUTURE.

THE late President Polk, in his message to Congress, vindicating the justice of the Mexican war, declared that the honor of the country required the conflict to continue until we could obtain "indemnity for the past and security for the future." It is a brief and expressive formula, and sets forth, with great explicitness, the rule of war which is generally adopted by civilized governments, especially when they are called to chastise a barbarous tribe or a half-civilized people, not fully amenable to the laws of nations. Our own proceedings in wars with the Indians, with Algiers, and at Quallah Battoo, may be cited in proof, as well as the more recent transactions of Great Britain in India and China.

Some seem to suppose that the present civil war can be ended at any moment by a simple restoration to the *status quo ante*—the insurgent states quietly surrendering the forts and custom-houses, and again sending their senators and representatives to take a seat in Congress, and wiping their mouths as demurely as if nothing had happened. Not such is the feeling of the people of the United States, who have been aroused to the highest indignation against the crime of this insurrection, the dishonor of our flag, the attempt to destroy our Government, and to blot out the very name of the United States from the historic page. For all this aggravated treason, stern justice imperatively requires an expiation, or else the very idea of law as the basis of the nation's stability must be given up. The stern enforcement of the law's righteous sentence upon a considerable number of the more guilty of the conspirators and traitors who have led in this enormous wickedness, is the least that will satisfy the national sense of justice in the case.

But this is not enough. The widespread commercial ruin that has been caused, the wanton repudiation of just debts, by states as well as individuals, the seizure of ships, and goods, and farms of innocent citizens dwelling in peace, and guilty of no crime or offense, but only suspected of being faithful to the Constitution and the Union, the plunder of arsenals and treasuries of the nation, the sudden and ruthless expulsion of innocent men from their families and property, the cruel infliction of stripes and other indignities upon men and even women, the hundreds that have been brutally murdered in every part of the insurgent territories, the thousands that are every day exiled from those inhospitable and barbarous communities, the distress of families, the outrages against humanity, hardly equaled by the mutinous Sepoys of Delhi—surely these, and countless other wrongs, so persistently continued, and so utterly unprovoked—cannot, must not, will not be overlooked in the settlement. No government could maintain the respect of nations, or have the slightest gleam of self-respect, if it should ignore such a series of injuries and indignities heaped upon itself and its subjects. If we do not exact some proper indemnity from the communities that have thus emulated the lawless arrogance of the Pequods and the Camanches, our position as a nation is gone, and there is not a kingdom or government upon earth that will stoop to pay us respect.

And, finally, we must have security for the future. It is inconsistent with the life of a civilized people to remain exposed to the recurrence of such an overwhelming wrong, so uncaused and so unlooked for. We must never have another such outbreak. The world and history, in considering the theory of our Government and the feeling of confidence and unity which had grown upon us from the days of the Revolution, will recognize the present rebellion, with its formidable advantages, as a surprise. But the allowance of another such will betoken incurable impotency and stupidity. And unless there is a visible protection provided henceforth for the vital points of the Republic against such an onset from any quarter, it will not be possible for us to impress other nations with a conviction of the permanence and self-sustaining power of our Government. And without this we cannot recover either our national financial credit or our claims to respectful treatment in diplomacy. What the security shall be, whether by the formation of permanent fortified camps near the capital of every revolting state, or by the removal or freedom of all the slaves from all the border states, or by the enforced emancipation of all the slaves, or in whatever other way may be indicated by the circumstances of the time, we only say that the security itself needs to be abundant and undoubted. The country is not in a spirit now to tolerate any half-way cobble-work in this. At whatever cost, both to the country and to the insurgents, of life, of treasure, of tears, let the work go on for months, for years, or for generations, if need be. But when it is settled, let us be secured, as far as human foresight can go, against ever incurring such another crisis as this.

Such is our idea of "Indemnity for the Past, and Security for the Future." Let there be no thought allowed of anything less. It is for the Government, and not for the press, to settle the details and results, the time and place, the terms and forms, by which this terrible conflict shall be brought to its close. May God in mercy speed it in the best way.

IS THE O.-S. PRESBYTERIAN CHURCH LOYAL?

THE General Assembly of the Presbyterian Church, O.-S., is now in session at Philadelphia; Rev. J. C. Backus, D D., of Baltimore, moderator. On Saturday last, a resolution was introduced by Rev. Dr. Spring of this city, that a committee be appointed to consider the expediency of an expression by the Assembly of their determination to stand by the lawful Government of the country in this crisis. On the instant, the key-note was struck from the *neutral* ground. Mr. Hoyt, Ky., moved to lay the indiscreet and troublesome resolution on the table, just as if it had been an abolition petition of the olden time, and the Assembly at the word followed its leader over the wall, by a vote of 118 to 102. So the thing was disposed of, the country was sacrificed, patriotism ignored, but the unity of the Church saved once more.

But it wouldn't stay. Some one demanded the yeas and nays for record, but the moderator blandly replied that it was too late, the vote had been declared, the resolution was laid on the table. Judge Allen of New York then moved to take up the resolution from the table, where it was laid, and make it the order of the day for Tuesday. A long and desultory debate followed, in which some took the ground that the motion was out of order, because a thing once laid on the table was understood to be finally disposed of. The final issue of the affair had not been reached at our latest advices from Philadelphia.

Time has been, in the days of Witherspoon, and Rodgers, and Duffield, when it would have been an indignity even to suggest a doubt whether the Presbyterian Church was faithful to the Government of the United States, under the Constitution formed by Washington and Madison, and Hamilton, and King, and Adams. Sectarian predilections, yielding to the dictation of the slave-power, have caused this deplorable falling off of courage and patriotism.

It is a momentous issue for the Old-School organization. In the present state of the country, they that are not for us are against us. At such a crisis, it is better that the body itself, however great and venerable, were wiped out, than that the Government should be weakened by the humors of a handful of Jesuitical ecclesiastics.

NOTES FROM THE CAPITOL.

BY D. W. BARTLETT.

WASHINGTON, D. C., May 20, 1861.

TO THE EDITORS OF THE INDEPENDENT:

The onward march of the Government is slow, but it is certain and without vacillation. A new military district is created, including Virginia, North Carolina, and Tennessee. Gen. Butler, it is understood, commands it. This is certainly a very significant movement. A very large force is to be gathered in and about Fortress Monroe, probably fifteen thousand men. Thirty thousand will be kept in this District. They are encamped in a circle round the city, about two miles from the center. Two or three regiments and as many batteries are constantly kept in town. Scouts are also continually traversing the ground for a dozen miles south and west of the Potomac. Any approach of Rebel troops would be instantly known by Gen. Scott, and our forces would be the first to take possession of the Arlington hills. The reason why the Government does not take possession of these hills at once and fortify them, is obvious. Our troops are not prepared as they should be for battle, and it is also thought best to give the people of Virginia an opportunity to vote down the treasonable secession ordinance if they will. There is no rational hope of such a result, however, for the people are crushed beneath the military despotism established by ex-Gov. Wise. The "Minute-Men" will take good care of the polls on Thursday next.

From Tennessee the news received here is of a most encouraging character. Judge Nelson writes that Eastern Tennessee will give 20,000 majority for the Union, and will never submit to be carried into the arms of the Rebel Government, not even by a majority vote in favor of secession. The Union men there will fight for their liberties as they have done in Missouri, and will welcome the aid of United States troops after the election is over. Till then they ask the Government to give them a chance to do the work of themselves, without help from the parent Government.

The troops in Washington, as a general thing, are in good condition and are well cared for. There are a few exceptions, I am sorry to say, where lazy or inefficient officers—or what is worse, *corrupt* officers—have neglected their duty and allowed the men under their care to go hungry day after day. The Government *must* attend to these delinquencies. Nothing will breed discontent and mutiny among our troops like bad food and careless or cruel treatment. The men generally come from comfortable homes and well-kept tables, and will not submit to be treated like dogs. One volunteer soldier was struck in the face by an officer one day last week. He asked another officer, who was friendly to him, what the penalty would be if he struck back. "You would probably be shot down on the spot," was the reply. "Very good," said the volunteer, "and yet I will never again submit to being slapped in the face for a trifling offense." The man who struck him was an army officer used to dealing with hard cases, and did not make the proper allowance. It is painful to allude to this subject, but now is the time to mention it. The volunteer troops must be fed and treated *like men*. If they are not, then the gentlemen officers have got to do the fighting alone.

I was out a day or two since to see the Connecticut troops in camp. They are a fine set of men, and came here splendidly equipped. They were provided with almost everything convenient to a soldier on the march or in camp. So finely were they furnished with horses and baggage-wagons, that the Government obtained the use of them soon after their arrival.

In camp these troops look well. Their camping ground is a slight eminence, a mile and a half north of the Capitol, which overlooks Washington, the Potomac, and Alexandria. The material of the two regiments is most of it of the very best kind. The press is well represented in the First Regiment by Captain Hawley, editor and proprietor of *The Hartford Daily Press*. In his company I noticed a young man hard at work like any common soldier, yet a glance at the hands and the delicate figure showed that he was not bred to these things. "He is a son of Rev. Dr. Turnbull of Hartford," remarked one of the company officers. It was not love of novelty or of a wild life that brought him there—but a love of liberty and country. The camps are full of men who at home were accustomed to the luxuries of life, yet here a blanket and the bare ground—coarse provisions and water out of a tin cup—are perfectly satisfactory. The men only ask wholesome food, kind treatment, and an opportunity to strike at the foes of liberty.

The general aspect of public affairs—viewed from the capital—is encouraging. It is unquestionable that Virginia is alarmed, and all the border slave states are sick of the whole secession movement. But the Government has to contend against a stubborn pride which welcomes disaster and ruin before it will accept penitence and humiliation. Virginia is already heart-sick over her prospect, but having entered upon the path of rebellion, she will continue in it till she has tried her strength with the General Government. The war will soon open upon Virginia, but the far Southern states will not feel its full force till the cooler autumnal weather approaches.

300,000 BOOKS.

UNDERNEATH the Art Institute Building, on Broadway, at Derby's splendid book-store, are more than three hundred thousand volumes of the standard literature of the English language—most of which are offered for sale at less than one-half, and in some instances at less than one-third of their value. It is scarcely the best time now to *read* books, but it is certainly the best time to *buy* them. An entire library may now be purchased for a trifling sum. Mr. Derby's immense stock is to be sold at what he calls "war prices"—that is, at less than the original cost of manufacturing the plates. These publications are bound in all styles to suit all tastes, including elegant parlor editions, substantial library editions, and common cloth editions. Ranging along the shelves, marshaled like regiments for the war, are the ancient and goodly array of Shakespeare, Ben Jonson, Milton, Addison, Sterne, Swift, Defoe, Montaigne, Pascal, Fenelon, and all the rest whose names are yet alive and are not to die, together with all the standard modern writers, including poets, novelists, essayists, and historians. If the reader of these lines will send for a catalogue of these books, he will be so surprised at their cheapness, that he will be sure either to buy a few shelves full without delay, or by-and-by regret that he waited until he lost the chance.

FOREIGN NEWS.

THE steam-ships Canadian and Persia have brought us five days' later intelligence from Europe. American matters continued to attract special attention in Parliament. In the House of Lords, the Earl of Derby had expressed the hope that the forthcoming Governmental proclamation would give an emphatic warning to all British subjects, that if they join the privateers, or become involved on either side, their blood would be on their own heads. The response of the Earl of Granville was to the effect that such a warning would be one of the natural results of the proclamation. In the House of Commons, Mr. Horsefall had postponed his motion relative to the *rights of belligerents*, in consequence of Lord Palmerston having stated "that, pending the grave and complicated questions now being considered, discussion of the subject was impossible." On the 11th instant, the Privy Council met at Whitehall, when the Attorney's Advocate attended, in order to draw up the proclamation above referred to, which was to be issued on the following Tuesday, for the purpose of cautioning British subjects "against illicit or open complicity in the civil war now raging in America." Some of Jeff. Davis's letters of marque were said to have reached Liverpool and London, and it was even reported that certain vessels had left the former port with these piratical licenses; but this rumor lacks confirmation. Another and much more probable report was, that preparations were being made for an American Union meeting in London. The French Chamber of Commerce had called the attention of the Imperial Government to the necessity for taking measures for the protection of French vessels in "American waters," and the Ministers of Commerce and Marine had promised to confer with the Emperor on the subject. The Government had presented a bill to the *Corps Legislatif*, opening a credit of 45,000,000 francs for great works of public utility, and another for issuing bonds amounting to 104,000,000 francs, repayable in thirty years. The effective force of the French army is said to be 75,000 in excess of the number mentioned in the budget. High mass had been celebrated on the 8th inst. in the church of St. Roche, Paris, for the victims of the Warsaw massacre;—the congregation were numerous, and attired in deep mourning. Affairs in Poland remained unchanged. An extraordinary sitting of the Council of State had been held at Warsaw on account of some peasants having refused to perform the labor required of them. The Grand Duke Michael was expected on a conciliatory mission, and with full powers from the Czar. A great sensation had been created in Hungary by the assassination of Count Teleki. When the President of the Lower House announced the melancholy intelligence, its members raised a cry of despair, and several ladies who were in the galleries were carried away fainting. The disposition to insurrection was rife in Hungary.

Convenient Map of the United States.—Mr. G. Q. Colton, No. 145 Nassau street, has published a new map of the United States, about 3 by 3½ feet in size, drawn by J. H. Goldthwait, which contains several useful improvements, some of which, we believe, are quite original, and give it special value. The peculiarities of this map (which are copyrighted) are stated as follows:

1. Distance of every ten miles marked on railroads.
2. Single and double track shown.
3. Titles, and width of guage.
4. The time compared with noon at Washington and Greenwich.
5. Position of forts.
6. Population of each state from 1790 to 1861.
7. Ratio of slaves to total population.
8. An addition of the Middle and New England states on an enlarged scale.

THEODORE TILTON will give a discourse on "The Times" next Sunday evening, May 26th, in Dr. Cheever's church, in this city.

The Independent.

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The Pro-Slavery Rebellion.

REVIEW OF THE WEEK.

WE have had a week of active preparations, vigorous movements and counter-movements, seizures and skirmishes—all indicating unmistakably that the Government means to put down the Rebellion so effectually that it will never rise again.

1. THE BLOCKADE.

The blockade of the Chesapeake is maintained by the following vessels: the steam-frigate Minnesota, Flag-officer Stringham, off Old Point Comfort; the Dawn and the Yankee off Fortress Monroe; the Quaker City at the mouth of Chesapeake Bay; the Monticello off York River; the Harriet Lane off the mouth of James and Elizabeth Rivers.

On the night of the 14th the Quaker City took as a prize the ship Argo, sailing from Richmond with a cargo of tobacco valued at $150,000.

On Saturday afternoon, the steam-boat Star discovered a partially formed battery at Sewall's Point. Two guns from the Norfolk Navy-Yard had been mounted, and embrasures had been prepared for about a dozen others. The Star opened fire and had dismounted one gun, when the Thomas Freeborn, Captain Cash, attracted by the firing, ran down from Fort Washington, and getting nearer shore than the Star's draught permitted, speedily overset the second. The Freeborn then sent a shot toward a body of twenty or thirty Secessionists, who stood near the ruined battery, which cut clean through them, and scattered them in all directions.

The Freeborn, while cruising in the Potomac below Fort Washington, overhauled and captured a couple of suspicious *schooners*. The first was the Virginia from Alexandria. The second was the Isabel, which, on being hailed, declared herself to be laden with fish for Alexandria. Until threatened with a shot, she refused to stop, but on being boarded, was found to contain thirty Secessionists, all well armed.

Off Charleston harbor lies the great steamer Niagara—the finest in our navy. The port is effectually blockaded. No inward bound vessels are allowed to pass. On the 12th, the British bark Hilga and the British ships Monmouth and General Parkville were refused entrance. Another British ship, the A and A, was pursued, but she managed to get into shoal water, where the Niagara could not follow her, and the latter, under the supposition that she was aground, left the chase. A steam-tug from the city subsequently towed her up. The Susan G. Owens, and other outward bound vessels, were allowed to pass freely, and so will be, until the fifteen days allowed by the terms of the blockade have expired. The British Consul at Charleston had visited the Niagara, where he was received with the utmost courtesy, and the nature of the blockade explained to him.

2. MOVEMENTS IN THE SOUTHWEST.

The New Orleans papers bring us important intelligence from the Texan frontier and Northwestern Louisiana. Capt. (now Col.) Montgomery—one of the most skillful, brave, and prudent military men in this country—who earned a merited and brilliant reputation in the long struggle for freedom in Kansas—has accepted command of a brigade of 3,000 men, and made a descent on the Texas frontier. On his way he captured Fort Washington from the Rebels. The Texans in that region were thrown into the greatest state of consternation by this sudden and unexpected movement, and were wildly calling for arms and money to organize a defense. We expect to hear of further successes by Col. Montgomery.

3. ANOTHER EXPLOIT IN MISSOURI.

The Union men of Washington county, having been threatened with extermination, sent for aid to Gen. Lyon at St. Louis, who in response dispatched to Potosi, Company A of the Fifth Regiment, Capt. Cole, numbering 150 men. Arriving there before daybreak, on Wednesday, May 15th, they immediately threw a chain of sentinels around the entire town. Guards were then stationed around the dwellings of the most prominent Secessionists, and, shortly after daylight, some 150 men found themselves prisoners, and were marched off to the Court-House. Here the prisoners were formed in line, and by the assistance of a gentleman who had been driven out of Potosi, who knew all of the inhabitants of the place, the Union men were recognized and released, amounting to over half of those taken prisoners. Some fifty of the Secessionists were also released on parole of honor, after subscribing to the usual oath, *not to take up arms against the United States*, and nine of the leaders were marched off to the cars. The guard then made a descent on a Secession lead manufactory, which belonged to a man who had been furnishing lead to the Southern Rebels. The guard captured several pistols, rifles, shot-guns, and a quantity of Secession uniforms, most of them unfinished, and some uniform cloth. After being furnished with breakfast and dinner, and very handsomely treated by the Union men of Potosi, and invited to stay a month in that place at their expense, the command started for home.

4.—NORTHERN VESSELS SEIZED.

A bark named the D. C. Pierce was sunk by the Rebels at Norfolk on the 5th. Capt. Gale, besides losing his vessel, the cargo, and $3,000 in specie, in all valued at $75,000, was thrown into prison, and kept there until released on bail, through the intercession of a friend. Failing to obtain redress, and being closely watched, he made his escape with nine others in a long boat, and reached the frigate Minnesota in safety. Capt Gale's crew were in destitute circumstances in Norfolk, and were refused assistance on all hands, more especially by the English Consul, one Meyers, who, from his own acknowledgment subsequently made in the presence of the officers of the Minnesota, had possession of the cargo of sugar and specie, valued fully at $50,000, but refused to give Gale a receipt for it as indemnity to his owners.

Capt. Johnson reports that his bark (the [illegible]) was wrecked near Cape Henry, that he saved the cargo and rigging and shipped it to Norfolk in a schooner, where he was robbed of nearly the whole property and imprisoned for five days, when he made his escape with Capt. Gale.

5. SEIZURE OF ALL THE TELEGRAPH OFFICES IN THE NORTH!

At precisely 3 o'clock on Monday afternoon, by order of the Government, a descent was made by the United States Marshals *upon every considerable telegraph office throughout the free states, and the accumulated dispatches of the twelvemonth past were seized.* The object was to obtain evidence of the operations of the Southern Rebels with their Northern accomplices, which the confidential telegrams passing between them could most certainly furnish. *The seizures in all the principal cities were made at precisely the same time*, so as to prevent the destruction of evidence which might have followed the receipt of a warning from any particular point. The whole matter was managed with the greatest secrecy, and so well planned, that the project was a complete success. By this bold maneuver the Government has obtained possession of a mass of evidence of the greatest importance. In this city alone the dispatches in the hands of the Federal officers amount to many thousands, and include, of course, information in regard to the purchase of arms, ammunition, and equipments, purchase and outfit of vessels, diplomatic and financial arrangements, the negotiation of Rebel loans, the purchase and treachery of army and navy officers, the secret plans for dividing the people of the North, the progressive operations of the Government toward suppressing the rebellion, and every other imaginable species of testimony.

This act is one of the most salutary and most successful of the war.

A Choice collection of pictures, contributed by our leading artists for the benefit of the patriotic fund, will be sold at auction at the Merchants' Exchange, in Wall street, on the 29th inst. Meanwhile the pictures are on exhibition at Goupil's Gallery, Broadway.

Sermons

BY

Henry Ward Beecher.*

[Entered according to Act of Congress, in the year 1860, by J. F. Richards, in the Clerk's Office of the United States for the Southern District of New York.]

"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"—MATT. x. 24, 25.

During the whole period of history covered by the records of the Old Testament, it may be said that the one struggle was the redemption of man from the despotism of his animal passions, and his elevation to a moral and intellectual life. The vital difference between heathenism and the worship of Jehovah, as established and recorded in the Old Testament history, was in reality the difference between lust and virtue; between gross, sensuous indulgence and a moral, pure, economic life. The vital force of idolatry was its orgies—not its theology or mythology. The sanctions of the Old Testament were, therefore, very different from those of the New. The end sought by the Old Testament was very different from that sought by the New. The promises and the threatenings took hold upon a man's temporal conditions. If he lived abstinently, virtuously, obediently, his children should be many, his harvests should be abundant, his affairs should prosper, and his times should be peace. The Old Testament develops the connection between morality and thrift; between virtue and enjoyment. The New Testament conceives of man as a creature of immortality. It regards him in connection with spiritual laws and with future estate. It presents motives chiefly, therefore, to the higher nature, and with reference to the invisible world to which all are passing. The Old Testament develops the connection between right conduct and secular life: the New Testament develops the connection between right conduct and eternal life. They are the two parts of the one great whole. The first treats man in regard to that part which is historically first developed—the physical and social: the other treats man in regard to the later developments—the spiritual and invisible. The Old Testament, without ignoring the interior, mainly considers man in his external life; while the New Testament, without neglecting the exterior, yet chiefly treats the interior life. The one, therefore, is bodily and the other is mental. The one emphasizes secular, and the other super-secular truths. The Old Testament looks on men as creatures of time, of the family, of the state: the New Testament looks on them as creatures of a world to come, in a new heaven, and a new earth. In short, the Old Testament cultivated man as a seed, as a rudimentary germ: the New Testament takes him thus sprouted, and tends him up to blossom and the coming in of seed and fruit.

There is no contradiction, therefore, between the methods of the Old and the New Testaments, except in letter and appearance, if conceived of in their adaptation to different stages of the same growth. In the Old Testament this world is promised as a reward, and in the New it is trodden under foot, almost scornfully at times. In the Old Testament prosperity and peace are the sum of good. In the New we are told to rejoice in the want of these things, and to be glad of affliction. In the Old Testament length of days and abundance of riches are promised, but in the New Testament we are taught that our life is not to be counted dear, and that the day of death is to be counted the day of victory.

Which is the right view? Both of them are right. In boyhood we reward the nimble errand-boy with cake and candy; but when he is a man, he has learned to despise such tongue-sensuality. It is good for a boy; and for the same reason that it is good for a boy, it is poor for a man. It belongs to the condition of a boy, but not to the condition of a man. We encourage good conduct in the nursery by tops, and marbles, and knives; but in men grown we expect no such childish tastes. Hoxor is the top they spin. Preferments and influence are their baubles and gewgaws. These are legal tenders in a higher realm. Nor do we regard one as inconsistent with the other. We recognize the fact that when we are old we put away childish things. A man's riper years do not contradict his immaturity. There is succession, but not conflict, between the things proper for childhood, and the things proper for manhood. If a man is yet a child, let him go back and take the Old Testament, and its rudimentary revelations; but if he is grown, let him take the New Testament, with its superior revelations. Where a man abandons the higher teachings of the New Testament, and goes to the more barbarous teachings of the Old, it is because he is barbarous, and he confesses it. The Old Testament, while it contains a great deal that the world will want till the dissolving fires of the last hours, yet, characteristically, and as an ethical system, looks upon man simply in his earthly childhood; and its institutions, its maxims, its miracles, its rewards, and its punishments, are all graded to the peculiar wants of a race in its rudiments and beginnings.

But in "the fulness of time" Christ came bringing "life and immortality to light." A new and a higher development was now to be sought. Another world was added to this, and the whole of this life was made instrumental and subordinate to the other. The motives, therefore, will change. The influences will change. The relative views of things will change. It was just this new development, not against, but out of, the old, that was to take place in our Savior's day; and it was just this teaching, the perception of whose truth requires what the disciples had not, a clear insight into the invisible, that our Savior was day by day instilling into them. And nothing surprised them more than that goodness, kindness, mercy, purity, jarred against human life. The world was groaning and travailing in pain; they brought its alleviation; the patient smote the hand that bore the cooling draught; and they could not understand it. Christ was just. If he had been unjust, they would have understood why men should have reviled him. Tyrants are always hated, and always resisted where men dare to resist them. If Christ had come with injustice, they would have understood why he should be resisted; but he came with justice, and then was resisted. Christ was dreaded because he was just. The whole world was suffering from injustice; every one hated injustice, and resented it; and yet everybody was taking part in injustice, and had dividends in wrong somewhere; and any line made straight would cut off every man somewhere. All men hated impurity, and yet there was not a man living that had not some interest in it. Therefore the principle of purity struck every man in some spot; and every man felt wronged whenever it struck his vested interest.

It was to this fervent surprise that the Savior addressed our text. "Why are you surprised when you go out and meet with rebuff? Are you better than I, your Lord and Master, am? Is it not enough that you are put upon an equality of experience with me? Even the Son of God must suffer." The purest traits in Christ were the most offensive to the world. They were like mirrors, and every man saw his own ugliness in them. The crowd that stood somewhat in awe of Christ, took greater liberties with his disciples. Their new-made importance was constantly pricked; and every day they found out that the most thankless office in this world was the visitation of a pure spirit to a vile one. The most thankless office in this world is the attempt to make a man better. Hence our text, and hence, also, the other passages where Christ charges his disciples not to be surprised, but rather to count it a matter of joy, when they are persecuted, and reviled, and spit upon, in this world. He tells them, "In the world ye shall have tribulation, but be of good cheer. I have overcome the world."

One of the most remarkable declarations of Christ is in the context, where he says to the disciples,—and this was at the inauguration of their mission, and is to be understood as a kind of prospective interpretation of what they were to meet,—"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it."

If man be regarded as a germinant and developing creature, in a process of training for a higher state, there will be three relations sustained by him, every one of which will produce more or less disturbance. Peace in this world is an ultimate form of purity—not its immediate form. That process of development which goes on within a man's own soul, and in which his own moral growth essentially consists, is in its very nature one that destroys peace. Our faculties develop successively—not all at once. A child receives that which is mainly necessary for his bodily life, for the training of his body, and for his earlier affectional relations. Reason comes later, and moral sense latest of all, in the child. And as there can be no such thing as peace without equipoise, and as this is constitutionally a matter of years and growth, from absolute physical and psychological conditions, the child in the beginning of life is subject to disturbances and agitations. But the main reason why a development of moral character within is full of disturbances, is that one part of the mind conflicts with another, until there is some settled inward government which we call character. There is then a kind of peace, no matter which part rules. The moment all parts of the mind consent to obey any one class of faculties, whether higher or lower, there will be equilibrium, and therefore a kind of peace of mind. The deepest, sweetest, truest peace, is that which exists where the moral sentiments are accepted as the ruling forces. There must necessarily, however, whatever may be the direction in which the character is formed, be a painful heaving and disturbing where there is conflict between one part and another of a man's nature. This process is so blindly carried on, that it is little recognized among men, that it is little taught in mental philosophy, and that it is almost not at all taught in theology—for theology informs us about those things that men know nothing about chiefly, and lets alone those things that chiefly concern us in this life. Those parts of a man which he carries with him—his own inbred self; his reason; his moral sentiments; their moods and tenses; the struggles by which at last they come into ascendency—these men are little instructed in. As the processes of the body are going on, though men may be ignorant of digestion, of the manner in which food is turned into the various elements required by the bodily functions, and of how all the physical organs feed at the great fountain of life, the arterial system; so the processes of the soul are going on though men are not acquainted with them—and in their nature they are agitating and disturbing processes. The child begins a mere animal. From that he goes a little higher and becomes a selfish human brute. From that, by example, and sympathy, and the rod—for while the soul lives chiefly in the body the rod is an excellent moral persuader—he goes still higher, and becomes a being in which are developed the better affections. Among the latest developments are distinct and clear moral impulses. Of course there is now and then a child that has a genius for morality; that is precocious in the moral element. But taking children as they rise in life, leaving paragons and angels out of the question, looking upon them as you look upon your neighbor's children, and not your own, the development of the child is first animal; then, at length, social; and then, at last, moral, so that what is just and good, and true, and right, and pure, and beautiful, is predominant in his mind, over things merely passional and attractive to the senses. Now all this process of growth is a process of adjustment and conflict, and all the more so because men are fighting in the dark.

We have rules by which we build up a house; we have rules by which we teach men how to draw and complete a picture; we have rules by which we know how to lay in the dead-coloring, and proceed, step after step, with the picture from its lowest to its highest state. But with reference to that change which is going on in every man during the first thirty years of his life, and developing him from a little animal to a social being, and from a social being to a moral being, we have no rules. The instruction of the world as to how to develop morality out of the mortal parts of a man's nature, is empirical, and it is for the experience of actual life to give it.

Nothing surprised the disciples more, then, than that resistance which they found in themselves, and which they developed in men. For when a man has settled his mind, the moment you disturb its balance, you introduce the conflict again.

But contemporaneously with this change or adjustment, is also that conflict which every man has who attempts to live better than the age or community in which he dwells. Customs, laws, public sentiments, are all of them quite indispensable to the development of the human race. They are instrumental. They belong to man on account of his weakness. When we come to be full-grown and strong, then we shall lay these things aside for the same reason that we lay aside the spelling-book when we have learned our letters, and learned to spell; not because spelling-books are poor and worthless, but because they are things that make a man superior to them. And I think God's last design in respect to man, is to fit him for every purpose of self-government, so that his wisdom shall tell him to do whatever is right, before any custom, or law, or public sentiment, tells him to do it; so that he shall do from higher motives within himself, that which he is now obliged to do from lower motives outside of himself. Customs, laws, and public sentiments are only averages in which the top is pulled down, in order that the bottom may be lifted up; and customs, laws, and public sentiments are higher than the lower, and lower than the higher classes of men.

When any man recognizes this, and attempts to be better than other men, he introduces a conflict between himself and his outward circumstances. If a man undertakes to be as truthful as men about him, he gets along well enough; but there is nothing so inconvenient as following a higher standard of truth than is followed by the community in which one lives. He blurts out things that others would not say. He is plain-spoken where others are non-committal, and he reveals what others would conceal; and everybody says, "How do I know that he will not tell the truth, and expose me?" As society exists, there is a certain average of reticence or lying that belongs to the lower class, and a certain average that belongs to the higher and Christian class. And let a man feel, "Yea yea, and nay nay, is my law, and my tongue must be true thereto," and when it is proposed to admit him into a social circle, people say, "Him? him? He would blurt out every secret that was confided to him." When it is proposed to invite him to a party, people say, "His tongue is like a red-hot iron, and he is for ever saying disagreeable things to everybody." That is to say, he always speaks the truth to everybody. A man that should take an upright course in the matter of truth-speaking, would find himself at variance with the customs of those around about him, and a conflict would at once be instituted between sympathy and principle, the former operating to pull him down, and the latter serving to keep him up, the effect of which would be dissension in society.

Let a man attempt to be more just than is customary, and he will meet with disfavor. In a small measure he may do it with some credit; but let him carry out justice so that while it regulates his own conduct, it rebukes other people's, and then see if he is liked. His superiority marks everybody else's inferiority, and they dislike him, and do all they can to hinder him.

Let a man have a higher conception of his duty in the fulfillment of obligations, let him have a higher sense of purity in any relation of life, than his fellowmen, and he is like a judge taking men at unawares, to those with whom he is in commerce. They are all the time in a court, and liable to sentence.

If there is a man in the community who is better than you are, you are a culprit, and are judged by him. A good man, that is characteristically just and pure and true, stands on the throne in the age in which he lives, and judges his fellow-men; and men do not like him. The consequence is that an element of conflict is created between him and them, and between him and the affairs of the age in which he lives.

The other and third step of development whose relations bring disquiet and agitation is that where, in addition to the education of his own nature, a man hears the call of Christ, "Preach my Gospel!" and obeys. In other words, when a man accepts the mission of Christ, and makes his life-force an instrument for the propagation of unity in this world, then comes the third form of conflict. Then men enlist in a campaign which has for its object the redemption of human life and human society, in all its pleasures, business, ambitions, laws, and institutions, from the control of the passions and selfishness, and its elevation into a serener influence of moral sentiments.

This is a great campaign, and it carries with it great conflict. The road from bad to good is always narrow and hard; the road from good to bad is broad, and convenient, and easy, and down-hill. It is not half as far from heaven to hell as it is from hell to heaven. And the road from good to better is a great deal harder than the road from bad to worse; and the road from better to best is the hardest of all. For the higher you go, the harder it is to go. That is to say, the more you approach the ideal perfect, the more is your taste exacting, and the more apparent and intolerable does every evil become to you. The higher processes of life require greater perfection than the lower. There are a hundred men that can do rough work where there is one that is fit to be a finisher, in all parts of life, outside and inside.

Now if men have faith and intelligence to see this —namely, that the very law of life here, that the economy of God in human life, is that the way a man's soul develops into character, the way he is attempting to carry out that character in his life, and the way this life and this character are themselves made motive-powers on his general state, shall lie at the bottom of man's advancement, and shall create a conflict by impinging against men's prejudices—if men have faith and intelligence to see this, to accept it, and to conform cheerfully to it, they will cease to regard absolute peace as a thing desirable, and they will be less and less disappointed because the way of life is rude and rough.

When a man has finished off a room in one part of his dwelling which is in process of construction, he is never surprised if, in going to his resort, he has to go through cold, and damp, and littered passages, and climb over bricks, and planks, and timbers, and rubbish; and when he gets there he says, "Of course, if a man will live in a house that is building he must expect inconveniences." And while the rattle of hammers, and noises of every sort, are kept up about him, he says, "When a man is building a house about his room, how can he expect peace?" And if under such circumstances a man makes up his mind that these annoyances are inseparable from the accomplishment of the end which he has in view, he can read, and write, and even sleep in the midst of them.

But let a man who supposes that his house is done lie down in his room and attempt to take an afternoon's nap, and hear below the tramping of men through the hall, and the falling of bricks in his parlor, and he would spring up, full of anger, and run to the head of the stairs, and demand to know the cause of the tumult, because he would be measuring everything from the feeling that his house was complete.

Now if a man regards the things of this life as having been brought to a state of perfection, every time disturbances arise about him he will be filled with alarm, because they will be unexpected and unlooked for by him. But if a man regards the great fabric of this life as in process of building, and if he makes up his mind that there will be noise, litter, a thousand things which are not consistent with perfection, and determines to take things as they exist, he will disarm troubles of half of their troublesomeness.

Suppose that Colonel Fremont should have some fancy that gold, as found in the mines, instead of being hid in the bowels of the earth, and locked up in rocks, so that to obtain it a man must dig, and creep, wormlike, under ground, and to submit to all sorts of jollings from machinery and other instrumentalities for separating the metal from quartz and dirt—suppose that he should have a fancy that gold, instead of being in such a state, was in the form of bankable money, and could be obtained without hardship or inconvenience? He would not be more fantastic than we are who expect perfection in life without going through the steps indispensable to that perfection.

But whether we recognize and accord or not, this is the administrative principle on which a Divine Providence is conducting this world. Our recognition of the laws of life does not make any difference with the existence and action of those laws. The sun shines according to its law, whether we believe it or not. The law of gravity is operative, whether we know it or not. Fact is fact, whatever our faith may be. God is administrating the world in the manner which I have described, whether we are conscious of it or not. For God does not mean quietness so long as there is evil in the world.

I know the angels sang, "Glory to God in the highest, and on earth peace;" but the angels were prophets. They saw through a long tube, and the peace which they saw was the bright crystal gate of the future. Christ, at the other end of the tube, said, "I came not to send peace, but a sword." He came to send tumult, revolution, war. And why? Because he meant to have peace. That is just what he meant to have.

Suppose when a man goes to make a violin you follow him, saying, "He must of course have music at every step?" When in the forest he cuts the timber, you hear the blows of the ax, and the crash of the falling tree, and you say, "That is what you call a musical instrument, is it?" Yes, that is the beginning of it. And when the saw rips through the log, when the plane glides over the board, and when the file and rasp are brought to bear upon it, the sounds that greet your ear are harsh and unmusical. All the processes by which you make the sounding-board are accompanied with disagreeable noises. And even when it is finished it does not produce pleasing sounds till it has been tuned. And have you ever heard anything more unearthly than the scream of a violin string when it is being screwed up. How it yells and yelps! But when the instrument is tuned, a Paganini or an Ole Bull will take it up, and upon it discourse the sweetest music.

Christ did come for peace, but the process of working it out is like sawing timber, or like screwing up the string of a violin. It is not meant that there shall be peace till there is a consummation of purity; till an adjustment has taken place inside of every man; till the relations of men are adjusted to their outward life; till men are adjusted to their fellowmen, and the vast multitude are chorded for God's choral harmonies. Therefore you need not look for peace right away. Peace is not going to dawn very soon, if there is to be no peace till there is perfection in the individual.

What is your idea in this matter? You shall be a jury, and decide the question for yourselves. What is your impression of the best men you know? Are they perfect? Is there a man within the circuit of your knowledge—not of your imagination, but of your knowledge—where you can look into him; where you know his transactions in his hours and moods of infelicity; where you know him when retired, and when men's eyes are off from him, or when under the influence of strong temptations—is there a man within the circuit of your knowledge, where you are acquainted with him in all circumstances, of whom you have any other impression but that he is very poor, very weak, very sinful, and very much in need of adjustment?

A watch, or chronometer, that should lose or gain five minutes in the course of a single week, would not be considered worth a man's carrying who was particular about what he carried. But a watch that does not vary more than five seconds in a month comes pretty near to keeping exact time. Now there is not a man that does not vary a whole hour in a day, sometimes one way, and sometimes another. You are not worth carrying if you are gauged by any great time measurer that has an idea of perfection in it.

My own impression, founded on my utmost experience and observation, is that men are exceedingly imperfect creatures. And that is the way men talk of each other when they are angry. Men tell a great many lies when they are angry, but more truths. Then they strike through theories and tell what they think.

If human perfection comes by attrition, is there a man living who has not much to suffer yet before he shall be perfect? What is our experience in reference to the perfectness of the conditions of social life. Is there not need that there should be a ministration of trouble and disquiet, to develop men to complete manhood? Everybody is wishing that the family could be happier. We are all of us sighing for peace in the household; for although the household is the best part of human life, yet how far from love-symmetry is it; how far from moral symmetry is it! The family is the gate of heaven into this world; and yet how much there must be of conflict before it can be brought up to a Divine equation.

Look at the average motives of men in the great multitudes of the world. Do men need peace? Do men need quiet? Do they not rather need disturbance? A dull ax never loves grindstones, but a keen workman does; and he puts his tool on them in order that it may be sharp. And men do not like grinding; but they are dull for the purposes which God designs to work out with them, and therefore he is grinding them. How imperfect men are as tools for carrying out the Divine plans; and the more you look at them, the more you will feel that this world needs to be agitated, stirred up, stimulated, developed.

What is your opinion of the motives and moral temperament of men who are conducting public affairs? We should suppose, if utterly inexperienced, that men would hide their meannesses and weaknesses at the bottom of their own personality, and that the higher up they went, the more they would take pains to display their nobler feelings. Alas! it is the other way. The imperfect, the selfish, the avaricious and greedy part of human nature is manifested in proportion as men go up and become conspicuous. And if we judge society by the exposition of its men who conduct its public affairs, do we want peace, or do we want agitation? What is the condition of the world and of the race? Are we to suppose that God has finished that educating process which goes on by attrition, by rubbing, by stimulus, by anything but peace? Are we to suppose that this world has got through its growth?

We love to talk about the sufferings of the prophets. We seem to think that they ought to have suffered, because there was a great work to be done in their time. We seem to think that the primitive Christians ought to have suffered for the same reason. We seem to think that the Reformers and Puritans ought also to have suffered for the same reason. But when in our own day the same experiences come to us which came to them, we stand aghast, and wonder that there should be such a state of things.

At the present time what is the state of this globe? There are one thousand million people on the earth. What is the condition of these one thousand million people? Are not eight hundred million of them what you might call savages? Do not two hundred million comprise all that can be considered civilized and Christianized? And is God a God of the whole earth, or of only a handful of the inhabitants thereof? Has he no fatherhood for the great broad base of the mountain of human life that is wrapped in darkness? Does he look at the top and not at the bottom of the race? Is there no connection between him and the most degraded portion of mankind?

I never was afraid to look at any proposition, theory, or philosophy; but there is one thing that I am afraid to look at. I would rather go with Dante through the infernal region, than take eight hundred million men that like myself were created for immortality, and look at their state, and at the state in which they have been in for four thousand years, and judge what state they must be in for hundreds of years to come. This is a direction in which I stand appalled, and dare not follow on. But this view of the condition of the world settles one thing—namely, that the day of quiet has not yet come. If this world is to be redeemed; if God is to do for all what he has done by his grace for some, there is to be a great upheaving among men yet.

If these views be true, I ask you to consider the propriety of those notions that are current in reference to the nature of the Gospel of peace which God has brought to light. You shall scarcely take up a newspaper in which the topic of agitation as applied to the development of moral principle in life is discussed, wherein some pious editor that has drawn his inspiration from the grog-shop has not given a dissertation on the perversion of the pulpit and of religion, containing such sentiments as these: "Our holy religion was not given for the purpose of agitation, but for the purpose of comfort and the soothing of human trouble; and why do not these men that are ordained to preach the Gospel of the Prince of Peace, preach peace?" I preach the Gospel just as my Master gave it to me. He told me that it should be a sword, and I am bound that it shall be. He said it should be fire, and it does set men on fire. You cannot find anything in the Gospel that makes for peace when men are wicked. As long as lies are told, so long every word of Christian truth is an executioner of lies, that ferrets them out and visits summary punishment on them. As long as dishonesties are rife, so long every honesty of God's Word is God's sheriff sent out to arrest them. As long as there is cruelty, so long every humanity of the Gospel is God's angel sent like Gabriel abroad to defend the right and smite the wrong. As long as men are corrupt, so long the Gospel is God's firebrand to burn out of them the dross, leaving but the pure gold. The Gospel is not a Gospel of peace. It was not meant for peace. These editors who say it was are as far from knowing what the truth is, as the Esquimaux buried under snow-banks in the extreme north, know about the vegetation of the tropics. As far as they are from a knowledge of tropical growths, so far are political editors from knowing anything about the Gospel, either experimentally or theoretically. They do not like it, I know. No more did the devils like to be cast out of the victims that were possessed by them. They do not like it, I know; but neither did the swine like to have the devils go into them, and run them into the depths of the sea. The strong man when he is attacked by a stronger does not like to be overcome. Those in authority do not like to be forced to give up that authority to another. Wickedness will fight to the end; and, blessed be God, holiness will fight too. More are they that are for justice and truth and purity, than are they that are for injustice and falsehood and impurity, in this world. And the whole panoply of the Gospel is for the right. The crystal shield; the spear whose point never broke; the sword whose edge never turned, and whose down-strokes cleave asunder the antagonist—these are on the side of right in the sacred conflict with wrong. War, war, as long as there is sin and depravity—this is the law of the Gospel; and if you have not learned it, it is time that you read your Bible, and did learn it.

But I go further, and say that if the Gospel, when it is preached, does not disturb individual men, and the church and community in which it is preached, it is not preached at all. Preaching so as not to disturb anybody is like sham fighting, or like firing guns that have no balls in them. We have West-Point preaching, a great deal of it. How many men there are that stand firing cannons at a mark, all to no purpose. How many there are that are satisfied with preaching sentimentalities which have no effect to destroy wickedness. How many there are that pretend to preach the Gospel, who are not at all doing what God sent us to do that are his ordained ministers—namely, to rebuke the world of sin, and bring them into obedience to the law of God. It is high time that men began to quote less and read the Bible more.

Men's lamentations over agitation are to be looked at in the light of this discourse. That man is conceited in the extreme, who thinks that he is an agitator. There is one department of agitation in which men may be said to be agitators, and that is where wicked persons bear sway. There many agitators are to be found. The old miser is an agitator. He is constantly throwing into life an element that leads to agitation. The sensual man is an agitator. Selfish men are agitators. All men that are sinful, and that defend sin, are agitators who make it necessary that God should kindle the fire hotter. For God has declared that there is no peace for the wicked, or for wickedness. But, on the other hand, when it comes to putting the law of righteousness against sin, the law of purity against impurity, the law of right against wrong, or the law of justice against injustice, let no man be so conceited as to suppose that he is an agitator. A man may be an instrument for bringing about that which is good, but he is not the agitator that sets in motion the causes which result in that good. Luther, Wickliffe, the Puritans of England—these were eminent men in advancing the cause of God, but they were merely instruments: they were not the agitators. There are eminent men, also, in our time, who are devoted to the work of establishing liberty in this land, but they, too, are only instruments: they are not the agitators. Garrison is not the agitator. Mr. Phillips is not the agitator. Dr. Cheever is not the agitator. No one man is the agitator. He that smote Pharaoh is the agitator. He that cleft the sea asunder, and took the slaves from Egypt, is the agitator. He that has stood for liberty in the ages that have gone by, is the one that is moving upon the hearts of this people; and that man is a conceited fool who thinks that he is doing anything of this kind. In the last great day of account, men may say, "I performed," but God will stand as the engineer that planned and marked out the work and supervised the workmen. It will then be found that God, and not any man, has been the agitator. Therefore, all the fiery words that we fling at each other respecting this thing, are worse than useless. God agitates and shakes the world, and will to the end.

In our times many persons think that so much stir and commotion is greatly to be mourned over; but to me it is a matter of rejoicing. It is the best thing that I have seen. I feel more encouraged now than I have at any other time during the whole period of my ministry. Many a time there has been when it seemed to me as though the cause of freedom would be overborne. From 1835 to 1850 it seemed as though this cause was going rapidly and surely forward to victory; but in 1850 fell the dragon that with his tail struck so many stars out of heaven; and for about two years it seemed as if this country was far from seeing that glorious day of triumph which I had hoped was near at hand. I knew not what pilgrimage it would go through before the advent of that day. I thought freedom would prevail in the end, but I feared that it would not prevail in my time. It seemed as if slavery was going to cast an eclipse over this continent at first, and be destroyed afterwards. There was neither power of reaction nor power of conscience to produce reaction. But now that there is both power of reaction and power of conscience to produce reaction, I know that God is cleansing this nation by overturnings, as the refiner purifies gold by fire. And because the flames are hot I believe in Divine Providence. I take courage. Let the gold glow, and let the flames leap, so that the Lord yet lives and governs. And the Lord does live and govern. Therefore, "let the earth rejoice; let the multitude of the isles be glad." God reigns, and the wrath of men is impotent, and all wicked men are ridiculous in his presence.

And that which is true in reference to the affairs of the whole land, is equally true in reference to your individual histories. You are oftentimes called, in laboring for the cause of God, to suffer great inconvenience. And you think it hard when you give your time and strength for the good of others, that you should be so poorly requited. The man that carries the Gospel to the poor and the despised, thinks he is engaged in a thankless work. But who thanked Christ for what he did for the poor and the despised when he was on earth? And shall the disciple claim to be better than his master? Shall the servant claim to be better than his lord? There is great ingratitude among the vicious poor, is there not? There is great selfishness where there is vice. And when you try to win men from crimes, is not the work discouraging? When for weeks and months you have endeavored to reclaim the fallen to little or no purpose, do you never feel, "This trying to do good to bad men, after all, costs more than it comes to. I do not accomplish much, and I suffer a great deal, and I do not believe in it?" Is that anything more than the spirit that Christ rebuked; and does not he say to you, "Are you not assuming to be higher than I was? I wore a crown of thorns: you have but a sliver in your flesh here and there. The sufferings that you are called to endure are light in comparison with those which I endured. Why then should you complain?" Are you willing to do good as Christ did? Are you willing to suffer for the sake of doing good?

A great many persons, while they hold to the general doctrine that we should be willing to follow the example of Christ, and to endure suffering in behalf of his cause, are yet surprised when they are called to suffer. If God takes a child, it is a marvel to the parent why it should have been taken. No matter which child is taken, the parent says, "Why did he take that one?" And no matter from what family it is taken, the bereaved ones say, "Why were we stripped, when such and such a household was left untouched?" How many a mother, after having lost a child, has felt sorrow and anger when she has seen the ill-kept children of the poor, hearty and full of joy, running in the streets, and has said, "These children that are brought up to lie and steal, and whose fathers and mothers do not care if they become vagabonds, live; and my child, that I meant to bring up under Christian influences and lay at the feet of Christ, is taken away! How can I understand this?" You cannot understand it; but Christ says this to you, "Are you too good to suffer?" Christ laid down his life for you; Christ poured the whole of his being out for you; and who are you, that you should look up and say, "I ought not to suffer?" Why ought you not to suffer? Since the world began, death has been entering families and taking their loved ones, and why should you not walk in the procession of the whole human race in this regard? Do you say, "I ought not to be bankrupted?" Those about you are one after another being stripped of their property, and what have you so good that you should be taken out of the great average of human life in things like this? Is it not enough for the disciple to be as his master, and for the servant to be as his lord? "If they have called the master of the house Beelzebub, how much more shall they call them of his household." Let every man write on his door-post, let every man inscribe on his cradle and everything that he holds dear, the motto, "I am a servant of Him that was a man of sorrows and acquainted with grief, I have enlisted under his banner; and I that am a servant ought not to ask for better than my Master had. The Lord took suffering, and shall not I be willing to take it?"

My dear brethren, the Lord "doth not willingly afflict nor grieve the children of men." If the things which men are made to suffer were wanton, and fell out without any reason, we might justly complain; but God declares that he does not willingly afflict nor grieve us. He afflicts and grieves us, not for the sake of doing it, but that we may be made partakers of his holiness. We are afflicted and grieved for our good. Instead, therefore, of murmuring, let every man cheerfully bear that which is put upon him. And the more we do not want to do it, the more we should be earnest in doing it. Let every man go before God and say, "Everything I have I bring and consecrate to thee: for as I am thine, so are mine." And then when we have become willing to suffer, we shall have more true joy than we could have under any other circumstances. Strange mystery of grace! It is by suffering that we avoid suffering. It is by disturbance that we arrive at peace. It is by defeat that we gain victory. It is by humbling ourselves that we obtain the things that make men eminent. It is by giving that we become rich. It is when we give our life, our strength, all we have, to God, that we stand in full possession of everything, and are children again in our Father's house, and heirs of eternal glory.

* Preached at Plymouth church, Brooklyn, and reported for *The Independent* by T. J. ELLINWOOD.

AFFAIRS AT ST. LOUIS.

TO THE EDITORS OF THE INDEPENDENT:

The following letter, written only for a sister's eye by a member of my family, has struck me as a graphic sketch of scenes of public interest recently transpiring here. They were enacted on the landscape immediately in front of my house.

Thinking it might interest your readers, I take the liberty to send you a copy.

Yours truly, T. M. P.

ST. LOUIS, May 11, 1861.

Sister dear, I have such tales to tell, that I scarcely know how or where to begin. We live in exciting times. These eyes, which have so often looked lovingly into yours, were yesterday gazing upon the pomp and circumstance of war. I dare say you may have heard through H. that for the last ten days we have had the Missouri state troops (not to call it a Secession camp) directly, as it were, under our nose. They were stationed in what is called the Lindell Grove, about 400 yards from our door. Beautiful were the trees foliaged in tender green; beautiful were the white tents, spread out upon the soft, velvet turf, dotting it here and there; and beautiful were the shifting lights at night, as they flashed in and out, like a scenic pageant! It seemed as if human eyes would never be satisfied; for the cars were continually freighted with human life, pouring forth from them to witness the martial exercise, to look upon imaginary heroes, to listen to the roll of the drum, and to gaze upon the tented field.

These are the Governor's troops, you understand, in service of the State *versus* the Union. T. is enrolled in the Home Guard for his country's service, especially in the protection of the city. So, of course, our hearts have been fired with martial ardor, as he has daily and nightly brought us reports of the mustering forces—of bodies tenanted with brave souls, burning with true and loyal patriotism. While ladies were crowding to the rebellious camp—"Camp Jackson"—F. thought we would go and see the *bona fide* soldiers at the arsenal. So behold us, K, F., and me, with our warlike T., following the real "Emperor" (you remember that antique specimen of horse-flesh) into the field, or rather toward it. It was a bloodless field to us. We sat at the gate of the arsenal among German, and Irish, and African specimens of humanity—could it have been two mortal hours? Well! it seemed so—waiting for an answer to our request to enter—waiting until we almost "saw the sun go down," but yet it came not. The "Emperor" gave up the field, and we concluded to leave our laurels behind us, and abandon victory. As the mountain could not get to Mohammed, Mohammed came to us—we being the mountain. It was on this wise. Rumor with its hundred tongues had announced that the very cannon of Fort Sumpter* had been smuggled up the river, together with 14,000 stand of arms, in the guise of hogsheads of sugar, boxes of marble, and consigned to the care of "Greely & Gale," one of the blackest Republican houses in town! Treason, hide thy diminished head! Blood-hounds were on the scent. The traitorous *stolen* weapons had been tracked to the seditious camp. T. seemed excited, looked pale and resolute—reticent concerning his engagements, but to be absent all night. The next day dawned. T. came early in the morning, snatched a few hours' sleep, and off again.

In the afternoon, a regiment of troops greeted our eyes—banners flying, (Stars and Stripes,) music playing, arms flashing. They defiled up Olive street; another regiment up Morgan; another Market; and another somewhere else—a beautiful and most successful military maneuver. They surrounded Camp Jackson. CANNON were planted upon various hights. The commanding officer, Capt. Lyon, (of the arsenal,) entered the enemies' quarters, and demanded the United States munitions of war, surreptitiously obtained.

The young daughters of the household were at a neighbor's working for the volunteers—in short, making their shirts. Mr. P. had gone to the city. F., H., and I, with the maid-servants, were collected in one chamber, anxious lookers-on. F. thought of her son—I thought of both. We knew there might be a battle—expected one. Doors were fastened, blinds closed—except where we were stationed to gaze out. Hearts beat and ceased to beat by turns. We saw troops move rapidly, and wheel, and halt. What might be the issue? Silent prayers and ejaculations went up to the God of battles—to the righteous Arbiter, who serenely and lovingly controlleth the passions and tumults of this earth. Presently, Mr. P. appeared. We gladly opened to him. He rushed up—had been told in the city there was a battle in prospect—his family might be in danger. He advised a retreat to the cellar if the cannon should belch forth its thunders, but comforted us by saying these troops were from the arsenal, and T. was not among them. The relief was great. F. breathed more freely.

Moments passed, their wings so laden that they dragged like hours. A sentry was stationed at the corner of our house to prevent ingress to Garrison avenue, which was filled with troops. As all seemed quiet, with respect to firing, we ascended to the house-top. And now we saw that all the houses in the neighborhood were filled with lookers-on. The troops were wheeling, retrograding, marshaling their forces. Every hillock, as far as we could see, was covered with bristling bayonets, (the Home Guards and T. among them; but, in mercy, we knew it not then.)

Officers on horseback rode hither and thither. One passed rapidly again and again through Lucas avenue. We looked down upon him, following his course, as he carried his orders. Now rose cheer upon cheer, loud and long, from the forces upon Garrison avenue. Caps were whirled in the air upon the point of the muskets. We hoped it was victory, but knew not; we only saw the silent, moving panorama.

Multitudes, multitudes of most unwise spectators were scattered on the green sward, encircling the little pond below us, and even seemed to be pressing into the very ranks of the moving soldiers. Women and children, men and boys, coaches, barouches, rockaways, buggies, were sprinkled here and there—men on horseback, a lady on horseback, babies on foot and babies in arms. O shocking! What business had they there at such a time? Presently came the report of firearms. Then what a scattering and flying among the demented crowd! Horses' heads were turned, whips were cracked, wheels flew round, and away rushed equestrians and pedestrians. Would they had stayed away! But no; in a few minutes they closed in again, and all became once more a silent picture, which we were straining every nerve to understand.

Then moved the massive columns—cannon on the right of them, cannon on the left of them. They gathered like a dark forest round the entrance to the grove. Expectation grew heavy—pulsation almost ceased. We feared to see the fire blaze forth from the implements of death. Presently columns of infantry defiled within the grove. The state troops drew themselves up in a dense mass as if to receive the battle. "It is coming now," thought we. "Way is the promiscuous crowd so crazy as to stand in the front of so much danger?" But still they stood, and no mouth opened, like those in the Apocalypse, to spit forth "fire and smoke and brimstone." Conjecture grew aweary—we could not read the riddle.

Presently went up another shout to heaven—clear, ringing, joyous—like a song of triumph and of victory; echoed and re-echoed from hill to hill, and street to street, which were all alive with hearts pulsating with loyalty and freedom. Simultaneously waved the caps, and burst forth strong and clear and musical the merry, merry notes of Yankee Doodle. What a relief! Old Capt. C. appeared below coming from the field. "What news?" "An unconditional surrender. I went there thinking that if I saw one shot down I could seize his musket." Mr. P. went down to greet him. Then came the quick, sharp crack of musketry. "What's that?" Oh how the crowd scampered! helter-skelter—heels over head—horses and carriages—a confused and troubled melée. "What's that?" again asked Mr. P. of us, still on the look-out. "I guess the soldiers fired with blank cartridges to disperse the mob, for they are flying madly." "Yes, probably," and chatted on. "Are you not glad you are here," said F., "to see this grand array?" "Yes, since I was disappointed about seeing them at the arsenal yesterday." "But we will go again." "No! I had rather see them just *now* and *here*. But I should like to be where we could view them, as they march back again in triumph in one vast column." So, T. consenting, we started for a house nearer to Olive street, where the troops were all concentrating. Crack—crack—crack! Another

YANKEE.

The Lynchburg Virginian has changed its motto, which was formerly

"The Rights of the States, and the Union of the States,"

to

"The Rights of the South, and the Union of the South."

In giving the reasons for this change, the editor makes the following statement:

"When the future historian shall connect all the threads of his narrative, and trace to their parent source the bitter streams that are now sweeping over the land, he will *find that the poison was exhaled from the May Flower.*"

This is only a single instance of the bitterness with which the entire South has turned against New England—not only against New England of the present, but of the past;—against the memories of Plymouth Rock, against the Pilgrims, against Bunker Hill, against all the glory of New England history, institutions, and character.

The Richmond papers are seeking to degrade the North in the eyes of the South by calling the present war a *Yankee* war, Mr. Lincoln a *Yankee* president, Northern sentiment *Yankee* sentiment. Well, if the Richmond papers find any comfort in this, we have no discomfort. Since the days when "Yankee Doodle" was first sung, we have had no objection to the word Yankee. If the South find Yankee nutmegs hard, they will find Yankee bullets harder.

Religious Intelligence.

THE MAY OF 1861.

BY OUR ENGLISH CORRESPONDENT.

ENGLAND, April 30, 1861.

TO THE EDITORS OF THE INDEPENDENT:

SEASONS return: and every year they seem to return with more hurried footsteps: the "vapor" of life appears to be more rapidly driven before the wind. Seasons return: the snow-covered hills, the flooded valleys of yesterday, are to-day clothed in new garments of living green. The elm emulates the thorn; they seem in each spray to be tipped with a tender and almost spiritual light—the dawn of that sere and yellow leafage of evening, which shall soon be. The chestnut, noblest of English plants, throws forth its myriad banners. The snow-drop and the rath primrose have come and gone, almost before one has rejoicingly or with subdued melancholy said, They are here! The void and noisy conventions of the starlings have ended; they are laboring in select committees. The shy blackbird is silent for a while; he sits gravely, near an unseen procreant cradle. The bold mother-robin, doubly bold now, in her home sits unmoved, and looks into gaping, inspecting faces. The young chaffinches—wide-mouthed and clamorous—are gone: ungrateful. They heard the kind intentions of young humanity; they were to be redeemed from wild life, and its dangers, to have a home within a home, and always to be cared for. Ungrateful: they heard, and became fugitives. Seasons return: and with them May, and its meetings. Signs these, as we hope, of new life, of earnest culture, of labor and of hope, in the garden of the Lord. These meetings bear the mark of their year. It may be a year of Crimean war, or of returning peace; or of commercial disaster; or of a shaking of the nations. Deeply marked is this present. Is the Western-English land—a land of the English Bible and of missions—is the shaking of removable things: a revolution—even a dissolution of government and society—to be crystallized into new forms: like to like—the evil drawing together, as by magnetic forces; the good consolidating into a new, pure, vigorous life. A year of jubilee for Italy; of famine for India; of decomposition for China. In England, a year of manifestation of the anti-church; of the antagonism between ecclesiastical organizations, prelatical clergy-churches, and the church of the living God; of the Sadducee "priest" ministering at the Altar, and appearing to believe, or declaring his disbelief and unbelief, as it may so please him. To the Baptists, who in April herald the coming month, the year will have a further mark of distinction. In it the feast of the "Tabernacle" has been held, with great and natural rejoicings. Six years of the ministry of a young man has *this* for one of its results: a great and beautiful House, in which six thousand persons may stand and hear all the words of this life. To Him who is able to keep us from falling should be, and were, especial thanks that He had made strong to labor, and upheld and delivered from temptation, the instrument of this work. Thanks, too, that this house could be presented, as it were, an unblemished offering to God. No man was owed anything on account of it. $150,000 had been freely given. In a few hours from this present, the Baptist Missionary Society will hold its annual meeting in this "Tabernacle," and, we hope, commence a new life. There is a great work for Mr. SPURGEON to do in this respect, and he is specially qualified to do it. The Baptist Missionary Society, with all its honors, is *not*, comprehensively, the Society of the Baptists. Its small income—small both absolutely and comparatively—is not contributed to by nearly half of the whole number of churches. Of their 2,500 places of worship, there are a thousand in which no collection is made for the Society. Of £16,000 raised by country auxiliaries, £8,000 are given by seventy-five congregations, and the half of this £8,000 is given by twenty congregations.

The Baptist Union Meeting was of a very American character; the slavery question taking prominence, in connection with the name of Dr. Baron Stow, for many years the American corresponding member of the Union; but which honorary appointment Dr. Stow resigned, in consequence of animadversions of English brethren, who held him to have been unfaithful to his anti-slavery profession. The meeting was of one mind in respect to the general principle, and in "hatred to slavery;" but amiable Dr. Steane, and Mr. Hinton, and Mr. Underhill, Secretary of the Baptist Missionary Society, were anxious that Dr. Stow should not be stigmatized, and "the character of a dear and honored brother be injured." Rev. C. Stovel,—a man of rare simplicity and directness of character, and of great ability,—while unwilling to wound any, urged that Dr. Stow was not the man to represent the English Union in America; and that if the Union wished to exert a moral influence there, their policy must be thorough, and all their actions aboveboard. The sympathy of British Christians must at all hazards be extended, and in a manner that could not be mistaken, toward the four millions of enslaved people in the United States. Mr. Stovel afterwards moved:

"That the Union, expressing its sincere thanks for all the services Dr. Baron Stow has rendered to it, deems it inexpedient for him to continue in that office any longer; and that Rev. A. L. Post of Philadelphia be requested to supply his place.

"On that point some of the brethren had desired some information. Mr. Post was the son of the late Judge Post, and the President of the American Baptist Free Mission. He occupied a position in the front of the Abolitionist party—a position which no man on the other side could afford to despise. If it was the business of British Christians to interfere for the purpose of resisting the progress of profligacy, intemperance, bloodshedding, and jealousy in Christian homes in England, why not in America? When the question of emancipation in Jamaica was brought before the Baptist body, he had had to bear pressure; what he had borne that day. But by the blessing of God such questions as those had dashed the fetters from 800,000 sufferers. Dr Stow had entered the Union as an avowed anti-slavery man, but since 1840 he had shifted his ground. Having brought a minister from the South to preach in his pulpit, he declared, in a document which was still extant, that he did not deem slavery to be so great a crime. If the Union was represented in so equivocal a manner, it would lose all the moral power it had in America."

After long and earnest, but friendly discussion, this resolution, modified so as to be in terms only the nomination of Rev. A. L. Post, without any personal reference to Dr. Stow, was unanimously adopted.

Religion in Sweden.—An extremely interesting address on the state of religion in Sweden, was given by Rev. A. WIBERG of Stockholm, and formerly of the Lutheran Church. Persecution has abated. Baptists and Baptist churches—there are 120—are increasing. The State clergy are for the most part unconverted, and many of them bitter persecutors: all young people are compelled to be "confirmed," in a semi-sacramental sense: *all* are obliged to communate in the Lord's Supper. These things, especially, had led Mr. WIBERG and other converted Swedes to adopt the principle that churches and church ordinances were for believers and believers only, on their open profession of personal faith. Mr. WIBERG has received in England between four and five thousand dollars toward the expense of building a church at Stockholm.

Baptist Statistics.—The denominational statistics of the English Baptists are more favorable than in recent years. 1,222 churches have made returns, which show that in 898 of them there had been an increase in the number of the members of about 16 in each church: this is the largest increase ever reported. The average increase in England is 11 members, and in Wales of 25 to each church. There was a strong and serious feeling in the meeting that special effort and prayer should be made for the young; and that even the very young, when manifesting signs of conversion, should have every inducement offered to them to enter the church.

A China Mission.—There was a special meeting held in Hon. Baptist Noel's chapel to promote an extension of the mission to China, in connection with the Baptist Society. The whole case of China was strikingly presented, and the Tae-ping movement, or revolution, estimated differently from the somewhat flippant and shallow judgments thrown out recently in the House of Commons by the Foreign Secretary. It strikes as a little discordant to have Mr. Roberts, the American Baptist missionary, portrayed as "wearing a crown and a court dress, and treated as a king," by the revolutionary chief. Rev. J. Taylor, from Ningpo, gave some striking details of operations and movements in China:

"Six years ago that very night he had been engaged with Mr. Burden, of the Church Missionary Society, in distributing a portion of the million New Testaments in the great island of Tsung-ming, 156 miles from Shanghai. On reaching Tongchow, a place containing half a million of souls, they were very roughly treated by the soldiery and inferior civil officers, being mistaken for rebels; so little did the people there know of the class of rebels who they mistook them for, that even the European dress of the missionaries did not undeceive them. These brutal wretches dragged them backwards and forwards, and frequently almost dashed them on their faces to the ground. At first it was proposed to cut off their heads at once to save further trouble, but on the suggestion of one of the officers that if the strangers should really turn out to be foreigners such a proceeding might produce inconvenient results, it was decided to take them before a superior mandarin. By him they were interrogated, and soon discovered to be what they professed to be, and were then sent forward in sedan-chairs to the chief mandarin of Tongchow. From that personage they received nothing but respectful and kind treatment. He gave them refreshment and liberty to distribute the Testaments throughout the city. And at the present time, he might observe, a passport from a mandarin secured perfect freedom for the distribution of the Scriptures throughout the whole empire of China. He had been frequently encouraged to prosecute his work in the interior of China by a willingness on the part of some in high as well as in low station to receive instruction in the Christian religion. One gentleman who had received a copy of the million Testaments had become so deeply interested in its contents, that he sent for the missionary to go to him and take up his residence in his house, and from thence seek to enlighten the people. This was found to be impracticable, and so this gentleman did the best he could to teach his household and servants himself, and there was reason to hope that he died in the faith of Christ. In another case, two persons voluntarily came to him to be baptized. While prosecuting his mission work in Tsung-ming, he was ordered by the British Consul to leave the island, and that functionary continued peremptory in his demand, although he knew that two Romish priests were living a few miles off the residence of the Protestant missionary; and these priests were strongly sustained in their position by the French Consul. In fact, it seemed to be the chief business of the French Consuls in China to help forward the missions of the Romish Church. Now, happily, Protestant missionaries in China were legally protected, and had a right to preach the Gospel in every part of the empire."

Mr. Taylor said:

"It was a mistake to suppose that the Chinese are a literary people, but supposing that only five per cent. of the population could read, then there were 10,000,000 who could read the Bible in the character into which it had been translated. The spoken language was by no means difficult of acquisition. In fact, it was easy to acquire. In the northern and central districts especially, the spoken language was exceedingly simple, being entirely free from number, gender, and case. The people talked just as you would expect young children to talk."

The efforts of the Jesuits, whose protectors and agents the French Consuls appeared to be, were described, and the indifference or hostility of English Consuls contrasted with them. An anecdote was given which aids toward an estimate of the present situation: Thirty-five years ago the late Rev. J. A. James, in a sermon preached on behalf of the London Missionary Society, said—"If one hundred years hence Christianity shall have found a lodgment in the city of Canton, we shall have reaped an immense prize for the conflicts of a century." And in scarcely more than a third of that century the whole of the vast region of China had been thrown open, and the church of Christ was free to break forth on the right hand and on the left. Wide is the field; open is the door! The Lord of the harvest provide a great company of laborers. Surely in vain is help looked for but from him!

Rev. J. H. Hinton said he hoped the Baptist missionaries, at least, would instruct the Taepings in the principles of religous liberty. For himself, he felt no gratification in hearing of the destruction of idol temples while the people remained in heart idolaters; for the power which now breaks the heads of idols might come to break the heads of Christians and of Baptists too.

Suitable resolutions were adopted, and it is hoped that six additional missionaries will be sent out. The present missionaries will be settled at Nankin and in its vicinity. W.

CONGREGATIONAL.

General Associations, etc.

PLACE AND TIME OF THEIR APPROACHING MEETINGS.

General Association of Mich., Ann Arbor, May 16th.
General Association of Indiana, Indianapolis, May 21st.
General Association of Illinois, Galesburg, May 23d.
General Association of Kansas, Waubonsa, May 23d.
General Association of Iowa, Waterloo, June 5th.
Consociation of Rhode Island, Bristol, June 11th.
General Conference of Ohio, Cincinnati, June 13th.
General Convention of Vermont, Rutland, June 18th.
General Conference of Connecticut, Bridgeport, June 18th.
General Association of Massachusetts, Ware Village, June 25th (erroneously printed 28th in the Minutes.)
General Conference of Maine, Thomaston, June 25th.
General Association of New Hampshire, Portsmouth, August 27th.
General Conference of Massachusetts, Newburyport, September 10th.
General Association of New York, Binghamton, September 24th.
Presbyterian and Congregational Convention of Wisconsin, Milwaukee, September 25th.
General Conference of Minnesota, Anoka, October 10th.

NEW HAMPSHIRE—Milford.—Mr. Franklin D. Ayer, an alumnus of Andover Theological Seminary, class of 1855, was ordained pastor of the Congregational church in Milford, N. H., May 1st:

Reading of the Scriptures by Rev. C. E. Lord of Mount Vernon; Introductory Prayer by Rev. J. G. Davis of Amherst; Sermon by Rev. E. B. Foster of Lowell, Mass.; Ordaining Prayer by Rev. A. Blanchard, D.D., of Lowell, Mass.; Charge by Rev. E. F. Clarke of North Chelmsford, Mass.; Right Hand of Fellowship by Rev. P. B. Day of Hollis; Address to the People by Rev. O. Street of Lowell, Mass.; Concluding Prayer by Rev. Mr. Adams of Wilton.

Fitzwilliam.—Many of our New Hampshire readers will be pained to learn that Rev. John Woods of Fitzwilliam is no more among the living. He died on the 4th inst., aged 76 years. He graduated at Williams College in 1812, studied theology with Rev. Dr. Seth Peyson of Rindge, and settled as pastor of the Congregational church in Warner in 1814, and dismissed in 1823, and in 1824 he was installed pastor of the Congregational church in Newport, to which he ministered more than a quarter of a century. He was dismissed in 1851, and in 1854 he removed to Fitzwilliam, his native town, where he labored as a stated supply about four years, when he relinquished all ministerial labor on account of ill health. He was a sound theologian, an energetic and able preacher, and a faithful pastor.—*Congregational Journal.*

The Pastoral Convention Discontinued.—At the last annual meeting of the Pastoral Convention in Concord, June 6, 1860, it was voted "that the question of the continuance of the Pastoral Convention be submitted to the several District Associations in the state, that the result of their action be communicated to the Scribe of the Convention: and, *provided a majority are in favor of continuance*, that the usual notices be issued; otherwise, not." Four voted in favor of discontinuance, two were undecided, and six made no return! Thus it appears, that of the twelve associations now in the state, not one nas voted in favor of continuing the Pastoral Convention.

VERMONT—Wells River.—At an ecclesiastical council convened at Wells River, Vt., Rev. S. M. Plympton was dismissed from the pastorate of the Congregational church in Lisbon, reasons assigned by the pastor, and deemed sufficient by the council, were these: imperfect health, inadequate support, greater usefulness elsewhere.

RESOLUTS OF COUNCIL.

In view of the statements made, the council recommend that the pastoral relation existing between Rev. S. M. Plympton and this church be, and hereby is, dissolved.

Bro. P. enjoys our fullest confidence as an able and successful minister of the Gospel; as such we cordially recommend him to the churches, sincerely praying that he may be as much blessed of God in his labors elsewhere as among this people.

The council would express their high approbation of the course pursued by this church and people, in fulfilling with so much fidelity their pecuniary engagements with their pastor, and for all their kindness to him, and are gratified to see their strong desire to still enjoy his ministry. But as he must go, our desire and prayer is that they may still remain united, and use their best endeavors to obtain another good and faithful minister, and that his labors may be abundantly blessed.

RHODE ISLAND—Central Falls.—Rev. Stewart Sheldon was installed as pastor of the Congregational church at Central Falls, Wednesday evening, April 17th. Sermon, Rev. L. Swain, D.D., of Providence; Charge to the Church, Rev. A. H. Clapp; Charge to the Pastor, Rev. L. Whiting.

MASSACHUSETTS—Athol.—At a meeting of the Worcester North Association at Athol, Mass., April 23, 1861, Samuel W. Brown of the senior class at Andover was examined and approbated as a preacher of the Gospel, and commended as such to the churches of our Lord and Savior Jesus Christ.

Fall River.—Rev. S. P. Fay was installed as pastor of the First Congregational church and society in Fall River, Thursday evening, May 2d.

Sermon, Rev. J. M. Manning of Boston; Installing Prayer, Rev. Lyman Whiting of Providence; Charge to the Pastor, Rev. Thomas Shepard, D.D.

Installation in Cambridgeport.—Rev. Mr. Murray was installed over the Prospect-street church, Cambridgeport, on Wednesday, 1st inst.

Rev. Mr. Allen read the Scriptures and offered the Introductory Prayer; Prof. Phelps preached the Sermon; Rev. Dr. Abbo made the Consecrating Prayer; Rev. Dr. Stearns gave the Charge; Rev. Mr. Dimon expressed the Fellowship of the Churches; Rev. Dr. Blagden made the Address to the People; the Benediction was by the Pastor

Lynn.—The twenty-fifth anniversary of the installation of Rev. Parsons Cooke, as pastor of the First church in Lynn, was celebrated by him in a sermon on the first Sabbath of this month, in which he brought under review the principles that guided him in his preaching, and the results which have followed. Some extracts showing the results may perhaps be given hereafter in these columns. On Monday evening following the sermon, a social gathering of his people was held, in which a presentation was made to him of some generous tokens of their affection, among which was an elegant silver tea-set.—*Recorder.*

North Brookfield.—Rev. H. Beecher of North Brookfield was dismissed from the Union Congregational church on the 14th inst. The council say:

"We love Mr. Beecher as a Christian brother. We believe that he has been earnestly devoted to the welfare of this people, and that he is worthy of the confidence and esteem of the churches as a faithful and able minister of Jesus Christ."

Mr. B. is willing to supply vacant churches now, but but does not intend to settle.

CONNECTICUT—Wethersfield.—The corner-stone of the Congregational church in Wethersfield was laid May 6, 1761—one hundred years ago—and the structure was two or three years in building. Its bell was cast in England, paid for in onions, brought over and landed at some point down the river, and conveyed to its place with great rejoicing, suspended on wheels, and ringing as it went. The society now propose to hold a centennial celebration on a large scale, deferring it until June to make the necessary arrangements.

Branford.—In attending the Sabbath-school Convention, lately held at Branford, we were very much pleased with the account we heard of the state of things in the Congregational church there. It may be remembered that this is the church to which the venerable Mr. Gillette, yet living, ministered for over fifty years. New life has sprung up in the society under the labors of Mr. Miller, the present efficient pastor. One of his deacons spoke of the growth of the Sabbath-school under his guidance and that of his excellent wife; and every one attending the Convention was much pleased with and benefited by the eloquence with which Mr. Miller spoke in the several sessions. We also learned that a new bell of splendid tone, and a new organ, had lately been purchased for the church. If the life and spirit which exists at Branford were infused into many of our churches, it would be a blessed thing for them.—*New Haven Palladium.*

NEW JERSEY—Jersey City.—Mr. John M. Holmes, of the senior class at Andover, has accepted a call from the Congregational church in Jersey City. This church has never had a regular pastor. They have worshiped statedly for about five years in a hall provided for the purpose. It is expected that soon a suitable edifice will be erected. Mr. H. is soon to be ordained and installed.

ILLINOIS—Ottawa.—Rev. Ettiene Lorriaux of France, pastor of a colony of Waldenses at Ottawa, Ill., preached on Saturday, March 30th, in his usual health. On Sabbath he felt unwell, and did not preach. Toward evening there being symptoms of fever, a physician was sent for. Mrs. Lorriaux left his room for a few minutes, and on her return found him dead. How sudden the call! Mr. Lorriaux was comparatively a stranger at Ottawa, but had obtained greatly the esteem of the Lord's people.

MICHIGAN—Lowell.—The dedication of the new Congregational church in Lowell, Mich., took place on Wednesday, the 17th ult. Rev. James Ballard preached the sermon, and the services throughout were highly interesting. The thanks of the society are here tendered to the churches in Massachusetts—by whose *contributions* they have been enabled to accomplish this great work.

LUTHERAN.

Expelled.—Rev. Dr. C. P. Martin, long the pastor of the Lutheran churches of Martinsburg and Shepherdstown, Va., lately said in public that the Stars and Stripes was the flag he had always sailed under. That did not take with the bloodhounds by whom the place is beset, and of course he had to flee North. He is well known in this city, having formerly ministered to one of the Lutheran churches here.

Lutherans in Nova Scotia.—Our brethren in Nova Scotia have been greatly blessed in their ministrations during the winter. The brethren Bowers and Stine are building up English Lutheran congregations, the former in Bridgewater and the latter in Lunenberg, and their labors have been unusually successful. Father Cossman, the pastor of the German congregation at Lunenberg, has also added a respectable number to his congregation.—*Lutheran Observer.*

Missionary Murdered.—Rev. Mr. Brauenginger, one of the missionaries of the German Lutheran Synod of Iowa, among the Indians on the head waters of the Yellowstone, has been murdered by a strolling party of savages.

PRESBYTERIAN.

One of the Covenanters.—Rev. A. M. Stewart, pastor of the Second Reformed Presbyterian church in Pittsburg, has been appointed a chaplain to the Pennsylvania volunteers. In his letter to Gen. Negley, making a tender of his services, he says:

"The present war is, in many of its aspects, a religious one. It is a battle for truth and righteousness, for liberty against despotism. Of these things our soldiers should be constantly reminded. Ministers of the Gospel are the fittest persons for this service. Those who fight for a religious principle are mighty in the day of battle. The Roundheads of Cromwell prayed and sang Psalms, and were invincible. Before engaging in the battle of Bolkhlava, the chaplain of each British regiment stood in front of the serried ranks, and lifted up their hands in prayer to the God of battles: each soldier at the same time reverently uncovering his head. They conquered. My proposed service is, by the grace of God, to make of those under your command better men, and hence better soldiers—to comfort the sick and wounded, and to console the dying—and if a stall comes, and you should require me to wield the sword or handle the rifle, I would have no hesitancy, having been early trained in their use by a brave old father, who commanded a volunteer company in the late war with Great Britain."

Brazos Presbytery, Texas.—In view of the recent governmental changes in our common country, and in view of the possibility of discussions arising in the ensuing General Assembly endangering the unity and peace of our beloved Church in this land, this Presbytery make the following declaration of our views under the light we now possess, and commit the same to our commissioners, to act in the premises as, when on the ground, they may deem most conducive to the glory of God and the honor of his church, to wit:

1st. That while it does not belong to the Church of God, either to promote or to hinder governmental changes, except so far as pertain to the Headship of Christ in the Church and the religious freedom of all Christians;

2d. While we recognize the duty of all Christians to be in subjection "in the Lord" to "the powers that be;"

3d. While in pursuance of these principles we recognize the actual existence and providential establishment of the Confederate States of America, and avow our fealty thereto as a government; yet such must ever be the relations, prospects, and hopes of both governments, and such the identity of interests of the peoples in both sections, so far, at least, as the doctrines, disciplines, usages, and organism of our beloved Church can possibly be involved, that we can see no cause for divisive discussions, or division of union, or change of position from that uniform attention to the spiritual interests only of the Church, according to the Word of God, which has heretofore kept us in peace, while strife and division have been raging around us.

And believing that whatever may be the ultimate design of Providence in regard to this whole country, every interest and hope alike of the patriot and the Christian will be best secured by the unity of the Spirit in the bond of peace, in the continued harmony and unity of our Church *in one General Assembly*; and therefore we do, by our commissioners, our most cordial greetings to that body, *as one and undivided.*

East Alabama.—At the recent meeting of the East Alabama Presbytery, Rev. J. G. Downing of the Episcopal Church was received as a member of Presbytery. Rev. Mr. Downing, for a few months previous to his change, supplied the pulpit of Christ church, Savannah.

Rev. E. McNair obtained leave of absence that he might go as chaplain to Pensacola, stating that most of the men of his congregation had already entered the volunteer army at that place. Also, an elder delegate to Presbytery left, before the close of the meeting, to place himself in the ranks of his volunteer company. Rev. A. D. Campbell was absent from the entire meeting of Presbytery, being chaplain to some part of the army at Pensacola.

Virginia United.—It will be remembered that in an extract from a letter of a friend in Rockbridge, Va., some weeks ago, the opinion was expressed that a large majority of the people of that section were for Union. It seems that now a change has come over the people of the valley. An elder in one of the Associate Reformed churches in that region says, in a private letter to the editor of *The Telescope*, that he would like to visit South Carolina, etc., and proceeds:

"But if I leave home soon, it will be to go a different course. Old Virginia is in the ring, and will give a good account of herself. The Lexington Volunteers and a company of horsemen started on Thursday for Harper's Ferry. The men went cheerfully, the women looked sad and sorrowful, old men looked serious. We are perfectly united. I have not seen or heard of any man who is opposed to the course Virginia has taken. I was surprised to see men go so willingly, and that I could feel so warlike myself. As well as I like home, I feel as if I could hardly stay much longer."—*Telescope.*

Princeton Patriotic.—On Monday night of last week some four hundred members of the Theological Seminary and College at Princeton, visited the professors, and called on them for speeches. In obedience to this call, Drs. Hodge, Magill, and Green of the Seminary, and Drs. Atwater and McIlvaine, with Professors Alexander, Duffield, and Cameron of the College, made stirring and eloquent addresses on behalf of the Union, in favor of supporting the Government in every possible way, and in opposition to the entire Secession movement. In the meantime most of the Southern students that had Secession proclivities, finding that Princeton, around which still lingers the spirit of Witherspoon, Mocaer, and Stockton, was not the place for traitors, have left for a more congenial region.—*Standard.*

Princeton Theological Seminary.—The Trustees of the Theological Seminary of this place held their annual meeting on Wednesday, the 1st inst., Chancellor Green presiding. Vacancies in the Board occasioned by the death of Rev. Drs. Van Rensselaer, Murray, and Brown, were filled by the election of Rev. Dr. Thos. L. Janeway, Rev. George Hale, and Rev. S. M. Hamill. The resignation of Dudley S. Gregory having been tendered and accepted, Edward S. Scudder of Trenton was elected to fill his place.

The endowment of the *fifth* professorship was fully consummated by John C. Green of New York, who transferred to the Trustees *thirty-five thousand dollars*, besides a deed for the handsome dwelling now occupied by Prof. C. Wistar Hodge, valued at *eight thousand dollars.* In memory of a deceased member of the family of the munificent donor, it is designated "the Helena Professorship."

The valuable library of the late Prof. J. Addison Alexander was also presented to the Institution by R. L. Stuart of New York.

Owing to the deranged state of the country, there was reason to apprehend a deficit in the income of the Permanent Fund for the ensuing year of some $1,500, but through the princely liberality of certain members of the Board, that amount was paid into the treasury before the Board adjourned.—*Standard.*

BAPTIST.

Traitor Baptists.—The Baptists of Georgia, at their recent convention, voted an indorsement of the Jeff. Davis Government, and pledged the Baptists of Georgia to any sacrifice of blood and treasure, "no matter what conflict the madness of Lincoln may thrust upon us," and also requested the Baptists of Georgia "to observe the first and second days of June next as days of fasting and prayer for deliverance from our enemies, and for the restoration of peace."

Church Recognition and Ordination.—Pursuant to a call from a few brethren, once called the French Baptist church at Sciota, in Altona, Clinton co., N. Y., a council convened April 30, 1861, to consider the propriety of recognizing anew said church; and of examining, and if thought best, ordaining to the work of the Gospel ministry brother Peter Charles Paumier, who had been laboring among them for some months. After a careful inquiry into the condition of said brethren, and a thorough examination of the candidate, voted unanimously to proceed to his ordination, as also to fellowship said church. Mr. Paumier is one of the fruits of our mission to France. Converted while in the army at Lyons, he afterwards spent two years in Rev. E. Willard's theological class in Paris. About three years ago he came to this country, and is now pastor of the newly formed church at Sciota. The occasion was one of deep interest to this little band of disciples, called out of the errors of Romanism; and the self-sacrificing spirit of our dear brother Paumier is evinced in locating at Sciota, as the center of his evangelizing labors among the French population of several adjacent towns.—*Examiner.*

METHODIST.

The War.—The editor of *The Nashville Advocate*, April 25th, has a long article on the war, and in it says to Tennessee, Kentucky, and other hesitating states: "There is no middle ground. He that is not with the South at this hour is against it. Talk of armed neutrality for the Southern border states, forsooth! Send your guns to the blacksmith-shop and get them fixed. Save your powder and keep it dry. *Begin to train in companies. One company with thirty days' training is worth three untrained ones.*"

Preachers as Captains.—Information from various points in the South is to the effect that the Methodist preachers are among the most active of the drilling officers, and that in many cases they are captains of companies. Having been active in precipitating Secession, they are now as active in carrying it forward.

Surplus of Methodist Preachers.—We are surprised at the following statement in *Zion's Herald*:

"While attending the session of the N. H. Conference, I asked a young minister what he was going to do after Conference? 'I am going home,' he replied. 'But are you not going to preach?' 'No; the Presiding Elder says he has thirty men for ten places.' As I mused upon this interview, I remembered that Maine Conference was full, and did not receive all that offered to join last year. I have been told that New England Conference is full, and I remembered reading that Philadelphia Conference passed the following resolution: 'That it is the judgment of this Conference that in view of the crowded state of the work, *we cannot receive men on trial this year.*' I learn also that one hundred men are already on the missonary list at New York."

To the Preachers of the Baltimore Annual Conference of the African M. E. Church.

DEAR BRETHREN: It is now forty-five years since the organization of our connection in the United States; during which period, our Conference has had its annual sessions alternately in the cities of Baltimore and Washington, by the permission and under the protection of the civil authorities. But now, for the first time, their respected authorities deem it proper to prohibit our regular meeting. This prohibition, however, extends to those only who are non-residents of the state of Maryland. Such as are residents therein will be permitted to meet and transact their business as formerly. While I have no disposition to interfere with this privilege which is granted you, it is my duty to inform you that inasmuch as your meeting in the form of a Conference would be uncanonical, its proceedings could not be binding

It is no less my obligation to exhort you to pay due respect to the said authori ies, even as we are commanded by the infallible Word of God. Especially do I beseech you, in the present excited state of the national mind, to so conduct yourselves, *in private* as well as in public, in the darkness of midnight as well as in noonday, that no one shall have just cause to reproach the name of Carist and his cross because of anything said or done by you; *always remembering* that rulers are a terror to none but evil-doers, and that we are in duty bound to make supplications, prayers, intercessions, and thanksgiving, for all men, for kings, and for *all that are in authority*, that we may lead a quiet and peaceable life, "in all godliness and honesty."

Thus, while you walk before God as Aaron did before the mercy-seat, be diligent to teach the flock over whom you watch, to seek and cultivate that pure and faithful spirit which distinguished Joseph, and which enabled him at all times to be true to himself, true to his master, true to the king, true to God.

Thus shall you stand blameless before the Judge of all the earth.

Yours, fraternally,
DANIEL A. PAYNE,
One of the Bishops of the A. M. E. Church.
Philadelphia, Pa., April 19, 1861.

EPISCOPAL.

Missionary Returned.—Rev. Alexander Crummell of the Episcopal Mission in Cape Palmas, has recently arrived in the United States on a visit to his friends. He has been a resident in Liberia for eight years. He was educated in Mulberry-street school in this city, and was for some time rector of St. Phillip's church. He went to England to obtain some aid for that church, and while there became acquainted with President Roberts, who was in London on official business. The friends of the African cause prevailed on Mr. Crummell to complete his education at Cambridge, which he did, and then went to Africa, and became a member of the mission under Bishop Payne; he is a man of excellent abilities.—*Commercial Advertiser.*

Northern Students Withdrawn.—About thirty of the students of the Theological Seminary of Virginia, who resided at the North, have left the Seminary, on account of the troubles of the country. It was pleasing to know that the young brethren there parted from each other with true Christian feeling and brotherly kindness. If the feelings there exhibited on a small scale could only now be seen in our country at large, what little need there would be of war.—*Southern Churchman.*

Convention Changed.—Bishop Meade of Virginia gives notice that owing to the state of the country and discoveries which seem to require a change of the place appointed for the meeting of the State Episcopal Convention, the same is removed from the city of Alexandria to that of Richmond, at which latter place the Convention will assemble on Wednesday, the 15th of May.

Massachusetts Patriotic.—Bishop Eastburn, in his opening address before the Massachusetts Episcopal Convention, at Boston, on Thursday of last week, alluded with much feeling to the war now going on, and said:

"Let us thank God for the unanimity with which so many millions, burying all party differences in the love of their common flag, and of the Constitution under which they live, have come forth as one man for the maintenance of their country's stability and honor."

The Convention passed a series of resolutions in regard to the present state of affairs. One of them is as follows:

"*Resolved*, That the convention of clerical and lay delegates of the Protestant Episcopal Church in the diocese of Massachusetts do hereby express their heartfelt sympathy with the National Government, in all right efforts to vindicate the authority of the Federal Union against 'all sedition, privy conspiracy, and rebellion.'"

MISCELLANEOUS.

Religious Papers among the Men.—I took forty copies of *The Christian Intelligencer* of this day, and walked away to one of the regiments. I looked around some time to see how I would dispose of them to the best advantage. One and another came to me and solicited copies. At length, a fine-looking lieutenant came to me, and in a very respectful manner asked me what I had. I told him what I had, and what I wished to do—give them to the men. "On!" said he, "give them to me; I wish to give them to my men." His men were then drawn up in line in the drill-room. "These papers," said he, as he left, "will preach the Gospel to my men for a month to come."—*Sun.*

A Zouave Prayer-Meeting.—A member of the Cincinnati Zouave company, Ohio volunteers, thus writes home to his father from Lancaster, Pa., April 26th. The captain of the company is a cousin of the writer hereof, and is a member of the Seventh-street Episcopal church, Cincinnati:

"But if I leave home soon, it will be to go a different course. Old Virginia is in the ring, and will give a good account of herself. The Lexington Volunteers and a company of horsemen started on Thursday for Harper's Ferry. The men went cheerfully, the women looked sad and sorrowful, old men looked serious. We are perfectly united. I have not seen or heard of any man who is opposed to the course Virginia has taken. I was surprised to see men go so willingly, and that I could feel so warlike myself. As well as I like home, I feel as if I could hardly stay much longer."—*Telescope.*

Princeton Patriotic.—On Monday night of last week some four hundred members of the Theological Seminary and College at Princeton, visited the professors, and called on them for speeches. In obedience to this call, Drs. Hodge, Magill, and Green of the Seminary, and Drs. Atwater and McIlvaine, with Professors Alexander, Duffield, and Cameron of the College, made stirring and eloquent addresses on behalf of the Union, in favor of supporting the Government in every possible way, and in opposition to the entire Secession movement. In the meantime most of the Southern students that had Secession proclivities, finding that Princeton, around which still lingers the spirit of Witherspoon, Mocaer, and Stockton, was not the place for traitors, have left for a more congenial region.—*Standard.*

Princeton Theological Seminary.—The Trustees of the Theological Seminary of this place held their annual meeting on Wednesday, the 1st inst., Chancellor Green presiding. Vacancies in the Board occasioned by the death of Rev. Drs. Van Rensselaer, Murray, and Brown, were filled by the election of Rev. Dr. Thos. L. Janeway, Rev. George Hale, and Rev. S. M. Hamill. The resignation of Dudley S. Gregory having been tendered and accepted, Edward S. Scudder of Trenton was elected to fill his place.

The endowment of the *fifth* professorship was fully consummated by John C. Green of New York, who transferred to the Trustees *thirty-five thousand dollars*, besides a deed for the handsome dwelling now occupied by Prof. C. Wistar Hodge, valued at *eight thousand dollars.* In memory of a deceased member of the family of the munificent donor, it is designated "the Helena Professorship."

The valuable library of the late Prof. J. Addison Alexander was also presented to the Institution by R. L. Stuart of New York.

Owing to the deranged state of the country, there was reason to apprehend a deficit in the income of the Permanent Fund for the ensuing year of some $1,500, but through the princely liberality of certain members of the Board, that amount was paid into the treasury before the Board adjourned.—*Standard.*

BAPTIST.

Traitor Baptists.—The Baptists of Georgia, at their recent convention, voted an indorsement of the Jeff. Davis Government, and pledged the Baptists of Georgia to any sacrifice of blood and treasure, "no matter what conflict the madness of Lincoln may thrust upon us," and also requested the Baptists of Georgia "to observe the first and second days of June next as days of fasting and prayer for deliverance from our enemies, and for the restoration of peace."

Church Recognition and Ordination.—Pursuant to a call from a few brethren, once called the French Baptist church at Sciota, in Altona, Clinton co., N. Y., a council convened April 30, 1861, to consider the propriety of recognizing anew said church; and of examining, and if thought best, ordaining to the work of the Gospel ministry brother Peter Charles Paumier, who had been laboring among them for some months. After a careful inquiry into the condition of said brethren, and a thorough examination of the candidate, voted unanimously to proceed to his ordination, as also to fellowship said church. Mr. Paumier is one of the fruits of our mission to France. Converted while in the army at Lyons, he afterwards spent two years in Rev. E. Willard's theological class in Paris. About three years ago he came to this country, and is now pastor of the newly formed church at Sciota. The occasion was one of deep interest to this little band of disciples, called out of the errors of Romanism; and the self-sacrificing spirit of our dear brother Paumier is evinced in locating at Sciota, as the center of his evangelizing labors among the French population of several adjacent towns.—*Examiner.*

METHODIST.

The War.—The editor of *The Nashville Advocate*, April 25th, has a long article on the war, and in it says to Tennessee, Kentucky, and other hesitating states: "There is no middle ground. He that is not with the South at this hour is against it. Talk of armed neutrality for the Southern border states, forsooth! Send your guns to the blacksmith-shop and get them fixed. Save your powder and keep it dry. *Begin to train in companies. One company with thirty days' training is worth three untrained ones.*"

Preachers as Captains.—Information from various points in the South is to the effect that the Methodist preachers are among the most active of the drilling officers, and that in many cases they are captains of companies. Having been active in precipitating Secession, they are now as active in carrying it forward.

Surplus of Methodist Preachers.—We are surprised at the following statement in *Zion's Herald*:

"While attending the session of the N. H. Conference, I asked a

The Independent.

NEW YORK, MAY 23, 1861.

ENGLAND AND AMERICA.

The recent exhibitions of ignorance, presumption, and selfishness on the part of the British press and even in the British Parliament touching American affairs, are surprising to many in this country, because it is assumed that there must be in England as much general intelligence about America and American affairs as there is in this country about England and English affairs; and also, because it has been assumed that the anti-slavery sentiment of the English people would lead them to sympathize with a war looking even remotely toward the extinction of slavery, if they did not also volunteer material aid for such a conflict. Neither of these assumptions has any foundation in fact. English statesmen are naturally so much absorbed in the politics of continental Europe and the affairs of Asia, as to have little leisure for the study of American politics. The United States never comes into collision with Great Britain as a power, in any of its Oriental schemes. To the people of England, as a whole, America is a distant country, whose institutions and government are but little understood, for want of any parallel at home. Indeed we could count upon our ten fingers all the public men of England, from Mr. Richard Cobden down, who have any tolerable knowledge of the geography, the people, and the Government of the United States. Hence the most blundering comments of the English press and Parliament upon the present state of affairs.

The Saturday Review, like *The London Times*, accepts as true the telegraphic lies from Charleston touching the harmlessness of the fire from Fort Sumpter upon the rebels crowded in Fort Moultrie. It speaks of the capture of Fort Sumpter as a "ceremony" performed with "a quiescent squadron outside the bar;" it asserts that "the revolted provinces are beyond the reach of invasion;" that "Mr. Jefferson Davis rules over a vast territory with millions of inhabitants;" it advises a peaceable separation from the slave states, and adds by way of enforcing this advice, that "a powerful and jealous neighbor will educate American statesmen, for the first time, into a comprehension of the equal rights of nations, and of the possible limits to domestic omnipotence and perfection"—by which *The Review* means that American statesmen should legislate for the special benefit of British cotton manufacturers. *The Dial*, which in London answers to *The New York World*, gravely informs its readers that "the *Convention* to consider the *position of affairs in the States* is summoned to meet on the 4th of July, and that it is almost impossible that the war will be carried on with vigor in the interim!" Imagine an American journalist so ignorant as to style a special session of the British Parliament a "Convention!"

As to the national hostility of the English to slavery, we have shown in another article how little reliance can be placed upon this when the great cotton interest of Liverpool and Manchester is in peril. The general tone of the British press and the drift of Lord John Russell's speech touching the blockade and the privateers of the Southern Confederacy, show that the British public have no appreciation of the moral bearing of the war in which the United States is engaged, or of the spirit, the unanimity, and the strength of the American people for putting down the slaveholders' rebellion. Even Lord Brougham, with his life-long hostility to slavery, regrets that civil war in the States had not been averted by "mutual *concessions*," —concessions that would have made slavery our national law for ever! Would that some statesman might arise in England, to tell her people that this is not a political war, nor a war of sections, but the simultaneous rising of a people to put down a *rebellion* that threatens law, government, freedom, virtue, the very foundations of civil and social order;—a rebellion to establish slavery by a military despotism.

But the ignorant and even insolent attitude of Great Britain has, if possible, consolidated still more strongly the American people for the work before them. We respectfully advise our cousins across the water not to meddle with our blockade, nor in any way to tamper with the spirit of war so fully aroused in the American people. We should be sorry to break friendship with England, but are fully resolved to defend and maintain the Union of these states in its integrity against all Rebels at home and against any interference from abroad. It will be cheaper for Manchester to grow cotton in Africa than to pick a quarrel with the United States for the sake of the slaveholders' cotton.

But the extremely crude comments of the British press and Parliament upon our affairs are to be ascribed to an ignorance which will be dispelled by the *tangible* news of our military array and our financial resources—which John Bull can comprehend—and by the emphatic instructions given to our Minister (Mr. Adams) by the State Department at Washington. Meanwhile let all patriots remember that this is *not* a war of Abolitionists, aided by "British gold," but a war of the people for the dearest rights of civilized society and of universal man.

A GOOD WORD FROM INDIA.

We have often been cheered in the course of this journal by words of encouragement from missionaries. With singular unanimity, these godly men, removed from the controversies of their native land, looking with a single eye upon the interests of Christ's kingdom, have commended the tone and attitude of *The Independent* upon the subject of slavery, especially in the bearing of that subject upon political action and the position of benevolent societies. The following words of good cheer have just been received from *Assam:*

NONGONG, March 9, 1861.

TO THE EDITORS OF THE INDEPENDENT:

DEAR SIRS: I write a few lines to express to you the pleasure which the bi-monthly visits of your valuable paper give us in our Eastern home. We are almost your antipodes in everything as well as in position, but we lose none of our interest in the events of these stirring times. We wake when you sleep—we sleep when you wake. While under your inclement, wintry, and changing sky, you war against the cold, our conflict beneath an almost vertical sun is to keep cool. While with you life is one continuous whirl and fever of excitement, with us dull monotony and stereotyped forms and customs combine with an enervating climate to palsy the energies of both mind and body. How welcome then a paper like *The Independent*, whose clarion note for liberty is no uncertain sound, and which dares to be outspoken on all subjects where the good of the great brotherhood of mankind is concerned! We bid you most heartily God-speed. Our prayers and our sympathies are with you. When we first came to Assam as missionaries of the cross twenty-four years ago, slavery was a recognized domestic institution. We have lived to see it abolished by a Christian Government. Now a slave cannot breathe here. All are free men. Our last dates from the States were Dec. 15th, I think. We have not received our papers due by the last mail. We are looking most anxiously for news from our beloved country. Were it not that we know that the Lord Jehovah reigns, we should tremble for the result of the present contest. But with the assurance that God sitteth on the circle of the heavens, ordering all things after the counsel of his own will, we need not fear. From chaos will come order, and all the earth shall know assuredly that the "Lord reigns." To us who look on from a distance, the signs of the times are most encouraging, and seem to foretoken the coming of the good time spoken of by the prophets who rejoiced in anticipation of the world's moral renovation, though they saw it dimly and from afar. Even here, where mind is pressed down under a load of heathenish superstition—bound by the strong fetters of caste—there is a moving, a restlessness, a spirit of inquiry which cannot long be repressed. Like the prophet in the valley of vision, we seem to hear a shaking among the dry bones, over which a few servants of Jesus have so long been prophesying. We believe they will yet live, and that an exceeding great army will stand up here to join the redeemed of all lands in the song of Moses and the Lamb. Yours sincerely, R. M. B.

THE PRESCIENCE OF THE GOOD.

This journal is at the *furthest remove* from enthusiasm—the belief in a special divine inspiration now communicated to individuals, or in new revelations of truth apart from the appointed channel of God's revealed Word. Yet in accordance with that Word, we fully believe that God does show his children *things* to come—not by vision nor revelation, not by a distinct programme of the divine method and intentions, such as was given to prophets of ancient time—but by a spirit of devout expectation, a *prescience* that God is about to manifest himself in a remarkable way for his own glory.

We are struck with the universality of this feeling at the present time, in the minds of Christians who have long prayed for the overthrow of slavery. The very persons who have long been denounced as agitators and fanatics, are now the calmest of men; not vaunting their own plans or labors—not claiming the lead in present affairs—but devoutly impressed with the conviction that God is about to manifest his power, in some way, for the overthrow of slavery. This is not the result of reflection upon passing events, but a spontaneous *feeling* in many minds, indicating that divine prescience which is given to the children of the kingdom as a prelude of some new "coming" of the Son of Man in power and glory.

CARLYLE AS A PROPHET.

The readers of periodical literature have not forgotten the sensation produced a few years ago by the publication of Thomas Carlyle's essay on "The Present Time," and the criticisms which it evoked both in this country and in England. Its piquant satire was then so unwelcome to our national pride, that its author was well-nigh read out of our books, as an impertinent if not malignant gossip. Now, however, we can read these same sentences and find in them a prophecy of *this* "present time:"

"Cease to brag to me of America and its model institutions and constitutions. To men in their sleep there is nothing granted in this world; nothing, or as good as nothing, to men that sit idly *caucusing* and ballot-boxing on the graves of their heroic ancestors, saying, 'It is well, it is well!' Corn and bacon are granted; not a very sublime boon, on such conditions; a boon moreover which, on such conditions, cannot last! No; America, too, will have to strain its energies, in quite other fashion than this; to crack its sinews, and all but break its heart, as the rest of us have had to do, in thousandfold wrestle with the Pythons and mud-demons, before it can become a habitation for the gods. America's battle is yet to fight; and we sorrowful, though nothing doubting, will wish her strength for it. New spiritual Pythons, plenty of them; enormous Megatherions, as ugly as were ever born of mud, loom huge and hideous out of the twilight Future on America; and she will have her own agony, and her own victory, but on other terms than she is yet quite aware of. Hitherto, she but plows and hammers in a very successful manner; hitherto, in spite of her 'roast goose, with apple sauce,' she is not much. 'Roast goose, with apple sauce, for the poorest working-man.' Well, surely that is something—thanks to your respect for the street constable, and to your continents of fertile waste lands; but that, even if it could continue, is by no means enough; that is not even an installment toward what will be required of you. My friend, brag not yet of our American cousins! Their quantity of cotton, dollars, industry, and resources, I believe to be almost unspeakable; but I can by no means worship the like of these. What great human soul, what great thought, what great noble thing that one could worship or loyally admire, has yet been produced there? None; the Americans cousins have yet done none of these things. 'What have they done?' growls Smelfungus, tired of the subject. 'They have doubled their population every twenty years. They have begotten, with a rapidity beyond recorded example, eighteen millions of the greatest *bores* ever seen in this world before:—that, hitherto, is their feat in history." And so we leave them for the present; and cannot predict the success of Democracy on this side of the Atlantic from their example."

We congratulate ourselves that it has never been our fortune, as it has been that of some of our special contributors and correspondents, to make the personal acquaintance of Thomas Carlyle, and therefore we cannot take to ourselves the flattering designation which he applies to all Americans from the specimens that he has seen! However, the term gives a hint to future travelers not to inflict themselves too extensively, or their personality and nationality too prominently, upon distinguished foreigners to whom they may chance to have letters of introduction.

But aside from peevishness of feeling, and mythological excrescences of style, how much these stirring and honest words contain that we ought to ponder for our profit! If humiliation is good for the individual, it is none the less good for the nation when inflated with pride. We have been puffed up with pride of numbers, of territory, of material resources. Patriotism, heroism, self-sacrifice for freedom and the right, had become a dead tradition. God is now summoning us to these noble qualities of a nation's life. May we accept the baptism, though it be of fire and blood, and come forth clothed with virtue and with spiritual power.

THE POSITION AND DUTY OF BRITISH CHRISTIANS.

That England will be directly and severely involved in the consequences of the state of war in this country, that her sympathies must be warmly enlisted in the conflict, and her moral support be given to one side or the other, are facts too important to be overlooked by the friends of freedom and humanity in either country. That England having so long supported slavery in the United States, must share the penalty which God is now bringing upon us for harboring that system of iniquity, is an obvious inference from the principles of God's providential dealings with nations, and is already evident from the threatened interruption of the supply of cotton to England from the South during the war. British Christians and philanthropists must make up their minds, as we of the North have already done, to suffer financial embarrassment and loss as their portion of the penalty which God is now meting out to both nations for their complicity with slavery. We say to *both* nations. For while the Union has given to slavery its political countenance and support, slavery has derived its principal *financial* support from Great Britain. Says *The Westminster Review:*

"The interruption of the internal slave-trade is one of the most serious consequences to the cotton interests to be anticipated from the secession movements. The prices of able-bodied slaves were previously very high; they have now fallen to almost nothing, but a return to tranquillity will be the signal for a return to high prices. There is no doubt that *a loss of the greater part of our cotton market* will be *the ruin of the slave system of the United States;* and the very efforts which have been made by the South to save that hateful institution from destruction, by forcing our manufacturers to seek other sources of supply, will operate more powerfully in extinguishing it than any measures which could have been taken for its suppression by the Federal Government under the inspiration of a hostile President. It *was mainly by our cotton-trade that the slave trade was supported,* and when this support is weakened, as it inevitably must be, the slave-trade will become proportionately insecure."

This is the exact truth. Last year Great Britain consumed two and a half million bales of Southern cotton, worth not less than one hundred and twenty-five millions of dollars. Such is the rate of tribute that Great Britain has paid to the demon of slavery, so that it is mainly by her cotton-trade that the internal slave-trade of the South, and the hardly more infernal African slave-trade, is supported. And yet against this enormous mercantile complicity with the system of Southern iniquity, the Christian people of Britain—overeager to accuse and denounce American Christians for the continuance of slavery—have hardly lifted a voice in remonstrance! Presbyterian Synods and General Assemblies, and Congregational Unions, have addressed frequent appeals and deliverances to the Christians of America touching *their* duty in regard to slavery; but when have those bodies remonstrated with the cotton-brokers of Liverpool and the cotton-spinners of Manchester against the iniquity of dealing in the wages of oppression and blood?

A year ago we called attention to this point, in connection with Dr. Cheever's visit to Great Britain, and suggested that, instead of conceding that there was more genuine working anti-slavery sentiment in England than in the United States, he should labor to bring up the people of Great Britain to that standard of resolute uncompromising hostility to slavery which the Congregational ministry and churches of this country, and many in other denominations, have so long and so generally maintained. In particular, we advised that he should "stand up in Manchester, and show that the cotton factories of that city are the *great financial bulwarks of American slavery*, and that every fabric woven in their looms is dyed with the blood of millions of American slaves;"—that he should "stand up in Liverpool and expose the cant of 'commercial honesty' from cotton-brokers, who complain that American cotton is depreciated by *sand*, instead of rejecting it altogether as defiled with the blood and soaked in the tears of the enslaved." We would have had him go forth on a mission, not of church mendicancy, but of national reform—"the high and responsible mission of *reproving England for her complicity with American slavery.*" These suggestions frankly spoken, July 12, 1860, were rejected with bitter imputations by anti-slavery presses both here and in Great Britain. But "wisdom is justified of her children." *The Principia* of May 11, 1861, contains a letter from Dr. Cheever, dated April 19th, from which it appears that he is now giving himself earnestly to the very mission which we so strongly urged ten months ago. He says:

"I have been laboring of late in various parts of this country in lectures, public meetings, and otherwise, to rouse the people to a consideration of the great evil and sin that would be involved in the recognition of the new S'ave-trading Confederacy by the British Government. I have proposed petitions against such recognition, and remonstrances from the women of Great Britain, and in some cases they have been set on foot. But it is impossible to say what may be the action of the Government. The new tariff has produced a most disastrous effect on the commercial community here, *turning their sympathies toward the South*, because, at present, they can get ten or twenty per cent. better profit there upon their goods. *Strange as it may seem, the anti-slavery feeling in some quarters is quite suffocated by the Northern tariff, which makes slavery* SEEM *a friend to commerce.*"

This sympathy with the South on the part of the commercial community of Great Britain, does not seem in the least "strange" to us. While opposition to slavery is in England a hereditary national sentiment, the present generation has not been practically tested in that point; the spirit of selfishness, the mercenary spirit of trade, is just as strong in an Englishman as in an American, and it is not at all surprising that the Northern tariff should have "*suffocated* the anti-slavery feeling" of many in England, and that a prospect of better profits should "turn their sympathies toward the South."

We beg, therefore, most solemnly and earnestly to urge upon British Christians the fact that a battle with American slavery is to be waged by them upon their own soil; that they must not suffer commercial interests to triumph over moral principle, and to compel their Government into even a passive complicity with the Southern Confederacy. For this conflict they will need to gird themselves in the spirit of self-sacrifice, as willing to suffer personal pecuniary loss rather than sanction a national wrong. By public meetings, by petitions to Parliament, by rousing the heroic anti-slavery spirit of the last generation, let them conquer the influences of mere commercial interest and expediency.

In a report of one of Dr. Cheever's recent addresses, we find these timely and earnest words:

"The foundation of their [the Southern] empire is the domestic slave-breeding and traffic, and the incessant torture and robbery of unpaid slave labor, and they mean to bring home, as the key-stone, the security of the foreign slave-trade, with shoutings of grace, grace, unto it. They come to you for a treaty, confessedly for the establishment of this empire of the slave-traffic. You accuse us, and rightfully in the United States, of a compact with Satan, because, for the sake of a profitable political Union, we admit slaveholding states to fellowship, and guarantee the perpetuity of slavery. What will your agreement deserve to be called, should you, should your rulers, for the sake of industrial and political security and prosperity, enter into covenant with this Confederacy? * * * If you should, by your Government, enter into treaty with them, in what one respect would your conduct be any better than ours? Nay, the moral power God has given you is so great now, if you will but act justly, and the recognition of the Slave-trading Confederacy would be so superious and wanton a casting away of that moral power, that the sin would be greatly exasperated. Beyond all question, *you have now the opportunity of abolishing slavery* by providing your own supply of cotton, and refusing any national recognition of this community of traffickers in slaves."

This hits exactly the point aimed at by our article of July 12, 1860. The people of Great Britain have the opportunity of abolishing slavery, by withdrawing from it what *The Westminster* confesses has been its main support.

But besides this action upon public sentiment among themselves, British Christians can greatly aid us by public expressions of sympathy with the cause of the Government and people of the United States against the slaveholders' conspiracy. As we would suffer no Governmental interference, no armed mediation from Great Britain in our national affairs, so we desire no "material aid" for this war from the people in England. But the moral sanction of the British nation will be to our cause an omen of hope. We are grateful for the following expression from *The Patriot:*

"What peace is possible so long as slavery remains the cherished institution of the South? There is but one end to this conflict, be it near or far,—*the abolition of the institution which is the source of all this bitterness and misery.* We should take a still more gloomy view of the situation of affairs if we did not see this looming in the distance. By ways which we little understand, God is bringing the slaveholders' glory to nought, and we cannot for a moment question that this war will be made instrumental to the accomplishment of this great design. It is the one evil which stands in the way of the development of the great American people. They are very manifestly the people of the future; but while this incubus burdens them their strength is paralyzed, and they halt upon the very threshold of their glorious career. *There is no cost which would be too dear to pay for its destruction;* so, terrible as are the prospects of the coming months if the warlike demenstrations on either side of the border line take form in actions, we shall see spanning it all a rainbow of hope."

These are words of manly faith and cheer, and we trust they will find an echo in all British hearts.

But British Christians and philanthropists can also aid effectively in the war with slavery, by stimulating to the highest degree and with the utmost rapidity the culture of cotton in India, Africa, and Australia. By giving to this enterprise the capital and the commercial facilities hitherto extended to American slavery, they will soon demolish for ever that hateful and accursed thing.

THE PERSECUTION IN SPAIN.

The new outbreak of persecution in Spain has aroused British Christians to a demonstration, which, we trust, will be felt by the Spanish Government. The moral influence of England led to the release of the Madiai from the clutches of the Inquisition at Florence; and the same influence may soon rescue the victims of the Inquisition in Spain. The Inquisition, in its original terrors, is revived in Spain to-day. Its bloody grasp is upon the humble converts to the Gospel, and upon any who attempt to circulate the Scriptures.

A friend now visiting Spain writes us a touching account of the privations endured by the evangelical Christians in one of the chief cities of that country. They are obliged to meet with the utmost secrecy, in an obscure part of the city, or in a rural suburb, under cover of the night, and with every precaution against a surprise from their enemies. Much as the Spanish delight in singing, this company dare not allow themselves the privilege of united songs of praise, but by turns, around the circle, three or four will sing together a verse of a hymn, in a low voice that cannot be overheard. They know themselves to be suspected and watched, and are liable at any time to arrest and imprisonment; but they hold fast their faith in Christ.

The same correspondent, a short time since, informed us of the arrest of a Spanish convert, for privately circulating the Word of God. Our readers will remember that he was borne away in chains, and was likely to be condemned to death, or to the galleys. Such cases of persecution have been frequent of late, and show that the spirit of Popery and of State-Churchism is unchanged.

The meeting at St. James' Hall, London, presided over by Lord Shaftesbury, and addressed by Sir Robert Peel and others, was designed to influence the Government of Great Britain to remonstrate with the Spanish Government upon these outrages.

Shall we not have similar meetings in the principal cities of this country, to show that we are not unmindful of the liberties of others while contending for our own?

MR. GERARD HALLOCK ON WAR.

The opinion has gained currency in this community that *The Journal of Commerce* is not only lacking in patriotism, but is secretly in the interest of the Secessionists; and that under the guise of a philanthropic and commercial horror of war, it is endeavoring to bring about either a recognition of the slaveholders' Confederacy, or a reconstruction of the Union upon the basis of the Montgomery constitution. This feeling is fostered by such sentiments as these, which are clipped from a late number of *The Journal:*

"Surely one may be a patriot, and firm in his country's cause, and yet seek an honorable adjustment between fellow-countrymen to avoid the most horrible war which the annals of history can record.

"A successful result—*i. e.*, an eventual subjugation or extinguishment of the white Southern people—cannot bring honor, prosperity, or a glad conscience to the North. Bereavement, sickness, poverty, and a frightful demoralization, will march hand in hand with the triumph. Increased debt, increased taxes, diminished value of all property. The custom of the South, now amounting to hundreds of millions, lost; its productions, which rendered the world tributary to us, almost annihilated; and the relative position of this country with the nations of the world, hopelessly reduced. *We cannot conquer a peaceful and cordial Union. It is the last mode by which it can be done.*"

Who has proposed the "extinguishment" or even the "subjugation of the white Southern *people?*" That which the Government and people of the United States are resolved upon, is the subjugation of *rebellion*, the extinguishment of *treason*. Can there be any "honorable adjustment" with traitors, who, having usurped power in their own states, have confederated to make war upon the Union. As to "demoralization," if this were a filibustering raid upon Mexico or Cuba, we might well apprehend that; but a war for the noblest principles of patriotism, government, order, constitutional liberty—a war challenged by an audacious assault upon these, is far more likely to recover the nation from the demoralization it had so long suffered through its compact with slavery.

As to commerce, the South will continue to produce cotton as heretofore, and since she can neither eat it, nor manufacture it, she must needs sell it through such channels as we may leave open to her for that purpose.

As to the political influence of the war, we do not propose to "conquer *a* union," but to defend, preserve, and perpetuate *the* Union as it is, by putting down secession and rebellion, and maintaining the just rights of all loyal citizens and states. The position of this country with the nations of the world could not be more "hopelessly reduced" than it was at the close of Mr. Buchanan's administration. The President's proclamation against the Rebels recovered the position of the country by at least fifty per cent., and the subjugation of the rebellion will establish it more firmly than ever in the confidence of mankind. The attempt of the *Journal of Commerce* to represent this war as one of extermination on the part of the North, devastating, destructive, demoralizing, is an artful appeal to fear and cupidity in the interest of secession.

But while such is the tone of *The Journal of Commerce*, Mr. Gerard Hallock, who has so long been identified with that journal as its principal editor, has taken pains, over his own name, to express his personal conviction of the lawfulness of war, and his approval of a vigorous and effective prosecution of a war policy. His views on this point are so lucid, discriminating, and just, that we have great pleasure in laying them before our readers in his own words. He says:

"As to war in the abstract . . . . it is an evil so enormous, so revolting to the common sentiments of humanity, so destructive to human happiness, and so opposed to the spirit of Christianity, that none but a fiend could consistently advocate it. And yet there have been cases, and may be again, when, in perfect consistency with this doctrine, a man, *a Christian, may, nay must, buckle on his armor, and go forth to deadly strife.*"

Mr. Hallock proceeds to illustrate and enforce the position we have italicized, by a series of well-put cases of wanton and violent aggression. He then discusses the mode of dealing with an enemy known to be unscrupulous, haughty, deceitful, and shows conclusively that no terms of "honorable adjustment" can be made with such a foe until his pride and power have been completely subjugated.

"If you know them [the enemy] to be vain and treacherous—sure to construe your generosity into cowardice, and to take advantage of it to your injury, wherever an opportunity offers—then I hold that you are not bound to cast your pearls before swine, but may seek peace, and pursue it in some other way. *To do that, for the sake of peace, which you know, or have reason to believe, will only prolong and aggravate the war, is absurd.*"

How strikingly this portrays the character of the Southern Rebels;—"vain and treacherous—sure to construe generosity into cowardice," men ready to take advantage of all forbearance, concession, compromise. What folly to talk of "honorable adjustment" with such a foe. And so Mr. Hallock proceeds to say:

". . . Indeed, I am not certain but the business of suing for peace has been *overdone* . . . by the tone of a portion of our party press, and a few men of better intentions, who talk about cutting off the supplies. . . I have no faith at all in such prescriptions; none at all in the scheme of *abandoning the war.* THE WAR CANNOT BE ABANDONED. . . No, it is because I hate war and love human life that I am for COMPELLING *peace.*"

The emphasis in the last line is from Mr. Hallock's own pen. The entire letter from which the above extracts are made, may be found in *The Journal of Commerce* for July 3, 1847. Mr. David Hale was strongly opposed to the Mexican war as unreasonable, unjust, ruinous, and he published his views to that effect over his own name. Mr. Hallock, looking to the extension of commerce and of free trade by new territorial acquisitions, and to the political aggrandizement of the South, defended the war, and urged its vigorous prosecution. This he did over his own name, and in the strain above indicated. If now that the South is likely to be damaged, and slavery itself to be weakened by war, *The Journal of Commerce* can only bewail war as a demoralizing calamity, we adhere to the principles laid down by Mr. Hallock fourteen years ago. When *The Journal* talks of "honorable adjustment," we answer that we "have no faith in such prescriptions" for a "vain and treacherous enemy;" "the business of suing for peace has been overdone by a portion of our party press;" "the war cannot be abandoned;" we are for *compelling* peace by conquering the Rebels. For, as Mr. Hallock said in 1847, "If we abandon the war now almost finished, at the Mexican capital, *we shall have to fight it over again in Texas.*"

A FALSE AND DANGEROUS DOCTRINE.

We are sorry to find in *The Commercial Advertiser* of May 18th, a concession touching the rights of slaveholders under the Constitution, which goes the full length of the demands of the Secessionists upon that point. *The Commercial* deplores the prospect of servile insurrections at the South, and asserts that the Federal army will do nothing to foment a rising of the slaves. In both these points we fully sympathize with our neighbor. But *The Commercial* goes further, and adds:

"There is not a handful of men at the North who do not unhesitatingly admit that where slavery exists by the local law of the state, not only cannot it be Constitutionally interfered with by the Federal Government, but that the *Federal Government is bound*, whenever the necessity arises, *to support the slaveholder in his right to the services of persons thus held to labor*, and especially to aid in the suppression of slave insurrection and servile war."

And again:

"That local insurrections will occur is much to be feared, not because the Federal Government has undertaken the suppression of the rebellion, but because the rebellion has called the masters from their homes to the battle-field; and wherever the opportunity offers *the Federal army will be as prompt to put down black as white insurrection.* It would have been well for the Southern insurgents had they better counted the cost of an attempt at secession, and of the outrages and insults upon the Government and flag of the United States, including, as it does, the possibility of a servile 'insurrection with its horrors and the certain unsettlement of the minds of the slave population and of the master's hold upon them. But although their conduct has been criminal to an unparalleled degree, the Constitutional Government, whenever its legitimate authority is re-established and fully recognized and submitted to, will be as ready as heretofore to protect them in all their Constitutional rights, *and the service of their slaves is one of these.*"

We suspect that *The Commercial* did not ponder the reach of these words. Nowhere does the Constitution of the United States recognize the *right* of the slaveholder in his slaves. The demand for the recognition of such a right was one of the dicta of the South that broke up the Democratic party, and secured the election of Mr. Lincoln. The refusal of the North to recognize any rights of the slaveholder as such in the Constitution, was one cause of the present war. Have we then gone to war to *establish* such alleged rights? Will the Federal army, going to put down white men who are in insurrection against the Government, at the same time put down loyal black men who are striving to throw off the tyranny of the traitors? Depend upon it, we shall see no such absurdity in the progress of this war. Depend upon it, our soldiers are not to be turned into a slaveholders' police to prevent the escape of negroes from the power of the Rebels.

THE THEORY OF SECESSION.

Loyal citizens hold that the Constitution of the United States is what it purports to be, an instrument constituting and defining a government for a nation. They hold that from the beginning, the thirteen United States were not thirteen nations, but one; and that as the thirteen English colonies in North America had always had one nationality, so when they declared their separation from the mother country they declared their independence not of each other, but only of the British Crown and Parliament. They hold that the Union was not created by the Constitution, nor even by the Declaration of Independence, but was itself the cause of both. One people, distributed into thirteen states, having outlived its pupilage, proclaimed its united nationality in the Declaration of Independence. The first sentence of that document implies that the Union was already a fact rooted in history. "When, in the progress of human events, it becomes necessary for *one people* to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation." It was as a Union of states—a people one in origin, in language, in sympathies and interests—a nation historically and actually one—that they announced to the world the dissolution of the political bonds which had connected them with the British Empire. As one people, independent "among the powers of the earth," though distributed for purposes of internal self-government into mutually dependent states, they "levied war, concluded peace, contracted alliances, established commerce." Not one of the states was ever separately independent. They were "independent states" only by virtue of their being "the United States of America." When the people of the United States had found by experiment that the Government first instituted for the Union was inadequate to their necessities, and that the balance had not been properly adjusted between their self government as a nation, and their internal self-government as distributed into states, they ordained and established the Constitution "in order to form a *more perfect* union." By that Constitution the Union obtained a government of its own, which acts not through the states but directly upon individuals. Not only was the Federal Government thenceforward to exercise these attributes of sovereignty which the several states had never assumed, but, in assenting to that Constiution, the states, one and all, freely and irrevocably, conceded to the Union certain attributes of sovereignty which, till then, they had jealously asserted for themselves. So far were "the people of the United States" from reserving to the separate states any sovereign right of nullification or secession, that every state freely accepted as an ordinance for ever the provision that "this Constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, *shall be the supreme law of the land;* and the judges in every state shall be bound thereby, *anything in the Constitution or laws of any state to the contrary notwithstanding.*"

According to this simple and common-sense view of the Constitution, any attempted secession of a state, whether by a proclamation from its Governor, or by an act of its legislature, or by the ordinance of a convention, or by a pronunciamento (after the Mexican fashion) from some self-constituted junto of conspirators, is simply a revolutionary proceeding, and, like every other revolution, is to be maintained or suppressed by an appeal to arms. It is just what the secession of the ancient Navarre from France would be, or of Arragon from Spain, or of Connaught from the United Kingdom. The very attempt implies war in support of it; and the first show of war, the first shot fired at the flag of the United States, the first seizure of a fort or of any other national property by armed men, makes the whole movement treason under the Constitutional definition of that crime.

The Secessionists hold a different theory of the Constitution and of the Union. According to their view, the Union is not and never was one sovereign power "among the powers of the earth," but is only a loose alliance of nobody knows how many sovereign and mutually independent powers; and the Constitution is nothing but a treaty among states that have parted with no attribute of sovereignty. Secession, therefore, in their view, is only the abrogation of a treaty by a sovereign act of a sovereign power. Instead of being treasonable or revolutionary, it is, in their view, only a lawful and peaceable way of redressing whatever wrong any state, in the estimation of those who happen to control it, has received from its confederates. Therefore, they say, the Government of the United States, in not surrendering whatever public property they choose to demand, and especially in attempting to recover what was seized in the Secession *coup d'état*, is making an offensive war, without any provocation, against a peaceable and orderly people who ask only to be let alone. And this kind of talk is echoed, in feebler and piping notes, by some twaddling journals in the loyal states. As if an attempted secession were not in its very nature war! As if the violent seizure of forts, arsenals, custom-houses, treasure, mint, navy-yards, and ships, belonging to the Union—the firing on the national flag—and the raising of armies to march upon the seat of Government, were not acts of war!

Absurd as all such talk is, and wicked on the part of those who indulge in it, let us look at it patiently. Let us admit, for a moment, that the Constitution of the United States is, after all, nothing but a treaty; that the several states were at the beginning absolutely sovereign; and that in adopting the Constitution, together with all treaties and constitutional acts of Congress as their supreme law, they severally parted with no portion of their absolute sovereignty. What then? Are not sovereigns bound by treaties? Is it essential to the idea of a sovereign power that whatever rights or possessions it has ceded by treaty, it may resume at its own discretion, and the resumption, with whatever demonstration of violence, shall not be taken as an act of war? What if the Emperor of the French had said a year ago, "My uncle, when he was Emperor, made a treaty with the United States by which he ceded an immense extent of territory for a paltry fifteen millions of dollars. It was a bad bargain; and the United States have grown insolent and dangerous in consequence. Their great prosperity under democratic institutions is dangerous to Europe; and not only so, but from that very territory which my uncle sold them, piratical and land-stealing expeditions are fitted out to disturb the peace of the world. I therefore abrogate that treaty. I secede. I resume my sovereignty over the ancient Louisiana, from the mouth of the Mississippi northward to its sources and westward to the Pacific. The fifteen millions of dollars will be passed to the credit of the United States, and will be allowed in a final settlement of accounts between their Government and mine. Meanwhile, as possession is of some consequence in negotiating for a settlement, my navy will rendezvous in the Gulf of Mexico and sail up the Mississippi, and two hundred and fifty thousand soldiers will immediately occupy and hold the territory which the United States have held by virtue of the treaty now abrogated." What if his Imperial Majesty had carried that plan of secession into immediate effect, taking our Government and people by surprise? Would that have been war on the part of the French Government? Would the men who are now crying, Peace, Peace, when there is no peace, have deprecated, whiningly, any measures of resistance on the part of the United States?

Blessed are the peace-makers; but they that take the sword—what shall be done with them?

AFRICAN CIVILIZATION.

The Anniversary of the African Civilization Society was held on Sabbath evening last in the Broadway Tabernacle church in this city. Rev. H. H. Garnet, pastor of the Shiloh Presbyterian church, himself a gentleman of unmixed African descent, occupied the chair as President of the Society. Prayer was offered by Bishop Payne of the African Methodist Church. The annual report was read by Rev. A. A. Constantine, formerly missionary in Africa of the Baptist Missionary Association. Dr. Thompson, pastor of the Tabernacle church, delivered the address. He began by tracing the present rebellion to the financial and political interests combined in the support of slavery, and showed that while slavery shall endure, there will always be in the South an interest hostile to the Constitution, and to the peace and welfare of the country. Unless, therefore, this war shall not only subdue the rebellion, but exterminate slavery, we must seek the overthrow of slavery by destroying its financial value and its monopoly in cotton. And for this we must carry the war literally into Africa.

The address sketched the commercial greatness and the political power of ancient Ethiopia, showing that in the kingdom which had Meroe for its capital, there was an aboriginal African civilization of a high order, and that history fully established the capacity of the African race, within the tropics, for a high state of culture.

The speaker then called attention to the indications of Providence that the civilization of Africa should be made a distinct object of pursuit by merchants, philanthropists, and Christians. The increased knowledge of Africa and its resources obtained by recent explorations, is such an indication. Dr. T. here analyzed and classified the results of exploration in all parts of Africa, giving a systematic outline of the physical geography of the continent, its natural resources, and its adaptations to commerce.

A second Providential indication is given in the zeal of foreign manufacturers for the culture of cotton in India and Africa. Dr. T. evinced no great respect for British anti-slavery philanthropy, which vents itself in the cheap and ignorant denunciation of American ministers and churches, but has no word of reproof for Liverpool cotton brokers and Manchester spinners, who contribute $125,000,000 per annum for the support of American slaveholders;—but he rejoiced that the fears of British capitalists were thoroughly aroused by the slaveholders' rebellion; and that, as a consequence of this, the culture of cotton would be so vigorously prosecuted in other parts of the world, that within five years the slave system of the South would be hopelessly bankrupt. This view was substantiated by careful statistics of cotton culture in all parts of the world; and *Abbeokuta* in the *Yoruba* country, with *Lagos* for its port, was pointed out as a most inviting field for the new cotton enterprise. This adjoins Dahomey, and a commercial community there, under British protection, would squelch the slave-trade.

A third indication of Providence is given in the readiness of Americans of African descent to go forth for the regeneration of the land of their fathers. It was shown that the Colonization scheme was obnoxious to the charge of moral coercion. The speaker denounced the idea that black men could not live in this country on an equality with white men, insisting that they should have equal rights under the Constitution, and that if these could not be guaranteed to them, *the flag was not worth fighting for.* He would advise no colored man to emigrate merely to get rid of personal annoyances, but would adjure white men to stand by them in their rights. Yet, as men of African descent were now eager to embrace a glorious opportunity for elevating their race, civilizing a continent, and destroying slavery, he would help them and bid them God-speed.

Rev. Mr. Garnet proposes soon to go to the Yoruba, whither Mr. Campbell has already gone. A collection was taken to aid the emigration of Mr. Garnet and a picked company.

A SUBSCRIBER RECTIFIED.

An anonymous "subscriber" writes that he is "greatly grieved at the unkind remarks about the New York [American] Tract Society in *The Independent* of May 16th," and gives it as his opinion that that Society should be left to "pursue its way in peace—even if the wording of its resolution might include our Southern brethren." This "subscriber" dates his letter vaguely in *Connecticut*, and though he writes only one day after the issue of the article complained of, he assures us that "thousands of Christians sympathize with his feelings on the subject!" All this reads very much like a semi-official communication from the Nassau-street bureau.

Now, we beg to rectify our subscriber's misapprehension of the facts in the case. We have not the least objection to leaving the Nassau-street Society "to do good in its own way," and to "pursue that way in peace." *The Independent* has never interfered with the labors of that Society, but has sought to make it more useful in "the promotion of sound

morality," by urging it to be faithful in applying the Gospel to every form of sin. When, in 1857, the Society *unanimously* voted that it could and would deal even-handedly with the evils of [redacted] with any other iniquity, this journal [redacted] applauded its decision. When the Management—after the manner of a Secession convention—subverted this decision of their constituents, and then by a packed city majority secured its practical reversal in the Society—*The Independent* strove to bring back the Society to its declared duty. But when secession and war created insuperable obstacles to the circulation of anti slavery tracts in the South, we promptly advised that the Nassau-street Society be left to its chosen routine; since no great moral movement can be furthered by mere "agitation" for impracticable ends. *The Independent* has studied to treat this whole question in the spirit of Christian fidelity and magnanimity. It has never had any local, denominational, or partisan interest to subserve by pointing out the errors and the duties of the Nassau-street Tract Society.

But as journalists at the seat of information, we cannot suffer the Christian public to be misled by specious appearances; and, therefore, *knowing* as we do, that the resolution for the army offered at the anniversary of the Nassau-street Society, was purposely and cautiously framed so as to be entirely *non-committal* upon the great question that stirs all true patriots in the land, and yet knowing also that this same specious and *neutral* resolution was used as an argument for discontinuing in this city the agency of the American Tract Society of Boston, as if there were no longer any difference between the two Societies upon national questions—we felt it to be our duty to call attention to these facts, as a part of the record of the times. We make no objection to the Nassau-street Society's "pursuing its own way in peace;"—we simply point out *what* that way is—that it chooses to maintain a studied *neutrality* in this day of the conflict of principles; that the utterance of patriotic sentiments upon its platform is due to the manliness of Professor Hitchcock, and not to a resolution which was framed expressly to avoid any commitment of that platform to the cause of the nation. We cheerfully give to the Society whatever credit for patriotism it can fairly claim, and shall rejoice in its co-operation in any truly good work. A faithful Future in this regard will even cancel the delinquencies of the past; but we cannot accept *neutrality* as fidelity. *The Congregationalist* thus describes the meeting for the original American Tract Society, held at Irving Hall, in this city, on Wednesday of Anniversary week:

"The speakers adapted themselves to the state of public affairs and the occasion. It was easy to see with which of these two Tract Societies the popular pulse beats. In some respects, New York and Boston are some alike; in others, not so much so. In military matters, when Boston boys are called to Washington to defend the capital, they are just simple enough to go right *through* Baltimore, and the New Yorkers are very much like them in this matter. But when we come to ecclesiastical matters, it is a little different. We are called to the great battle with the stronghold of Satan. The slave-power plants itself in the way. The Boston Society says, Go *through*," but the New York Society says, Oh no, go *around*, we shall hurt somebody's feelings; and this is the difference between the two Societies."

NEITHER JEW NOR GREEK.

The war has enlisted all parties, classes, races, sects, without distinction, throughout the North and West, in defense of that Constitutional Government to which they alike owe freedom, protection, and prosperity. We have already given proofs of the alacrity with which our fellow-citizens of Irish birth and of the Roman Catholic faith have responded to the call of their adopted country. Germans, French, English, Scotch, Hungarians, Poles—men of every nationality and every faith have enlisted for this war of freedom.

Though the Old-School Presbyterian Assembly try hard to maintain a Border-State neutrality, other *ecclesiastical bodies in session at this season* have avowed their sympathy with the Government, and their determination to uphold the Constitution and the Laws. For example, the Episcopal Convention of Massachusetts adopted the following:

Whereas, a state of rebellion against the lawful Government of these United States exists in one portion of the Federal Union; and *whereas* loyalty to the constituted authority of the United States is so clearly expressed in our Ritual than warmly cherished in our hearts;—therefore *Resolved*, That the Convention of Clerical and Lay Delegates of the Protestant Episcopal Church in the Diocese of Massachusetts do hereby express their heartfelt sympathy with the National Government in all right efforts to uphold the Constitution and vindicate the authority of the Federal Union against "all sedition, privy conspiracy, and rebellion."

Resolved, That the Liturgy of this Church affords a standing pledge that the Protestant Episcopal Church in these United States will be faithful in prayer for "all in authority over us," and for the perpetuity and increase of all those blessings which can be secured to us from such a Government as ours when firmly sustained and wisely administered.

Our fellow-citizens of the Hebrew race and faith, who, as a community, embody a high degree of wealth, intelligence, and culture, are prompt in declaring their loyalty to the United States, and in devoting their treasure and influence to the defense of the Union. *The Jewish Messenger* of this city, having been reproved by Secessionists for its allegiance to the Union, takes this noble stand:

"If, in the expressions of our attachment to the Union, the Constitution, and the Flag, we have said anything calculated to jar the nerves of those who sympathize with the attempt to sever the ties which have bound together all sections of the country, to violate the sacred principles of civil and religious liberty and freedom of opinion, and to lower America in the estimation of the world, *we* shall not be deterred by such considerations from calling upon our co-religionists, wherever they may dwell, to manifest their love for the Union, law, and order, and to stand by the flag.

"We are not disposed, like our Cincinnati contemporary, to seek to 'harmonize conflicting interests, and be neutral, so as not to injure our business connection in either section.' We conceive there is no neutral ground just now, and the loss of a portion of our subscribers shall not induce us to passively sympathize with those who would overthrow the Union, which we love.

"We have always avoided politics. Nor shall we now give up our paper to political discussions. But this is not a political question. There is no such thing as assuming the one or the other side. We are not citizens of the North or of the South, we are not Republicans or Democrats, but loyal citizens of that great republic which has ever extended a welcome to the oppressed, and has ever protected Israel.

"We shall henceforth, as ever, do all in our feeble power for the maintenance of the Union and the Constitution. And it is our fervent prayer that the majesty of the law will ere long be reasserted, and peace and prosperity again attend this once happy land.

"We have no desire to inflict any of our 'opinions' on those who differ from us in sentiment, at this time. But if they are dissatisfied with the tone *The Messenger*, as the organ of at least a large portion of American Israelites, has assumed, they are at perfect liberty to withdraw their names from our subscription list. All that we ask of them, is to spare us their 'protests,' and remit what is due to us, with as few words as possible."

This tone of manly, independent patriotism might well be imitated by certain professedly Christian editors, who, though born and educated under the flag of the United States, study just now to maintain "a neutral ground," and by continually discoursing of the evils of war, "*passively sympathize with those who would overthrow the Union.*"

French Evangelization.—*Pasteur* G. Fisch of Paris, the worthy and eloquent representative of the French Protestant churches, will deliver a farewell discourse in the Broadway Tabernacle church, next Sabbath evening. The occasion will be one of special interest for the cause of evangelical religion.

PUBLISHER'S NOTICES.

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We have concluded an arrangement by which we now offer to any old subscriber a premium of a copy of Webster's Abridged Dictionary, containing nearly five hundred pages, for the name of every new subscriber for one year sent us with two dollars. The price of the Dictionary alone at the Book-stores is $1 50. The book will be delivered at our office, or be sent by express as desired.

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NOTICES.

Patriotic Concerts.—Horace Waters and his Eleven celebrated Young Vocalists, will give a Religious and Patriotic Concert in the Church of the Puritans, Union square, Thursday evening next, May 23d, at a quarter to eight o'clock, for the benefit of the Imperial Zouave Regiment, Headquarters, 546 Broadway. Rev. Professor Thom of Cleveland, Ohio, and Edward Gilbert, Esq., may be expected to address the meeting. Admission free—but a collection will be taken up for the regiment. Patriotic Song-Books, containing many of the pieces that will be sung on that occasion, will be for sale at the door, price 10 cents. Half of the proceeds of sale to go to the Regiment.

COL. MERRITT,
L. C. LOCKWOOD, Chaplain.

The New York Orphan Asylum.—The Orphan Asylum Society in the city of New York will hold its Fifty-fifth Anniversary on Tuesday, 28th inst, at 12 o'clock M., at the Institution, Bloomingdale. Rev. Mr. Booth will read the report and deliver an address; the children will take part as usual in the exercises. Stages will be running every ten minutes from 10 to 12 o'clock, starting from the corner of Broadway and Thirty-second street, and will also be in readiness to return after the meeting. At the close of the exercises there will be an election of Trustees for the ensuing year. Should the weather be unfavorable, the anniversary will be postponed to the first clear day. Subscriptions become due at that time.

The General Association of Iowa will convene for its Annual Meeting on Wednesday, June 5th, at a quarter before 8 o'clock P.M., at the Congregational house of worship in Waterloo, Blackhawk county. There is a railroad all the way to Waterloo from Dubuque, and the fare is low; and an arrangement has been made with this road, and also with the Dubuque Western and Marion Railroad, by which all, both males and females, who attend the meeting of the Association at Waterloo, and who pay full fare in going, will receive *free passes* in returning. On the river, half fare has been secured for clergymen only. Committees will be in constant waiting at the Congregational church at Waterloo to provide for strangers, and a large attendance is invited from the churches.

Newton, May 13, 1861. D. E. JONES, Register.

Tolland Association.—The Annual Meeting of the Tolland Association will be held at Marlborough on Tuesday, June 4th, at 11 o'clock A.M.

CHAS HYDE, Register.

Anniversary of the American Missionary Association.—An Anniversary Meeting of the American Missionary Association, will be held at Boston, in the Tremont Temple, Thursday, May 30th, at 9 o'clock A.M. Rev. President Blanchard of Illinois, Rev. Stephen Thurston of Maine, Rev. J. G. Fee of Kentucky, and some of the Foreign Missionaries of the Association, will take part in the exercises. The providence of God is exhibiting the justness of the principles and objects of this Association. Slavery is being unmasked as a conspiracy against humanity and against Christ, and in rebellion against our Government. Now is the time for united and vigorous effort in behalf of Christian Anti-Slavery Missions. We trust that the friends of the cause will rally at the meeting.

GEO. WHIPPLE, } Secretaries.
S. S. JOCELYN, }

Fairfield West Association.—The Annual Meeting of this body will be held in North Greenwich, Ct., on Tuesday, May 28th, at 11 A.M.

It has also been recently arranged to hold the Monthly Ministers' Meeting at the same place on the Monday previous, May 27th, at 11 A.M.

Carriages will meet the train arriving at Port Chester station at 8.37 A.M on both of the above days, or they can readily be procured at any train.

H. G. JESUP, Register.

Stanwich, Ct., May 20, 1861.

Ohio State Conference.—The Ninth Annual Meeting of the Ohio Congregational Conference will be held with the First Congregational church in Cincinnati, (Rev. H. M. Storrs, pastor,) commencing on Thursday, June 13th, at 7½ o'clock P.M.

Prof. Henry E. Peck of Oberlin will preach the opening sermon.

All Congregational ministers within the state are entitled to a seat in the Conference, and each Congregational church is allowed a representation by two delegates. Let every church see to it that delegates are appointed and sent. Churches that have not yet sent in their statistics for 1860, are requested to forward them immediately to Rev. J. C. White, Cleveland. Arrangements have been made with the Sandusky, Dayton and Cincinnati Railroad to furnish members with tickets on their paying regular fare, indorsed by the ticket agent, "Good for Return." This road connects with the Cleveland and Toledo road at Clyde. The other roads have declined any such courtesy. Members will find a committee in waiting on their arrival at the church, who will assign them accommodations. The train leaves Cleveland for Clyde at 2.45 P.M.

A. M. RICHARDSON, Register of Conference.

Wanted.—The means of circulating in the Army 50,000 temperance tracts, well adapted to guard the soldier from temptation. Any donations for this object will be gratefully received at the office of the American Temperance Union, No. 10 Park Bank. JOHN MARSH, Sec.

MARRIED.

HOPWOOD—BERRY—On Thursday morning, May 9th, by Rev. B. C. Megie, Rev. Isaiah B. Hopwood of New York, to Miss Phebe L. Berry, eldest daughter of Titus Berry, Dover, New Jersey.

MOORE—CAMPBELL.—In Willimantic, Wednesday, May 15th, by Rev. S. G. Willard, Mr. George H. Moore of Norwich to Miss Estelle, eldest daughter of Frederick Campbell, Esq., of the former place.

APOLLANIO—DROWN—In Hansom-place Baptist church, Brooklyn, May 20th, by Rev. John Duncan, D.D, of Boston, Mr. N. A. Apollanio of Boston to Miss Caroline, daughter of Hon. Daniel P. Drown of Portsmouth, N. H.

PLYMOUTH CHURCH, BROOKLYN,
Sunday Evening, May 19th.
S. A. Meriam, Louise A. Walz.

DIED.

BIRGE—In Hudson, Ohio, May 4th, after an illness of four weeks, Rev. Chester Birge, aged 64.

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D.

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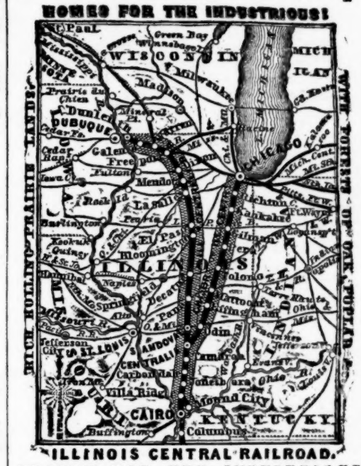

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I.

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How oft, on many a foreign shore,
My swelling heart has thrilled to see
Beside the Frenchman's tricolor,
The Crescent, or the Briton's Jack,
Thy proud escutcheon wave,
And thought, the sun in all his track
Beholds no sight more brave,
On citadel or frigate spars,
Than thy fair Stripes and Stars.

II.

Thy starry band the tyrant fears,
But Freedom's nations bid thee hail;
Then where is he who foully dares
Thy pride with insult to assail?
Let ruin on his hopes attend,
While through this noble land
The mighty chorus shall ascend,
And ring from strand to strand,
And peal above the din of wars,
"Stand by the Stripes and Stars!"

III.

Rise, fellow-freemen, to the breeze
The bunting's triple hues unroll,
And at the sight let ardor seize
Each loyal heart, each patriot soul;
And let a nation's voice prevail
From pulpit, farm, and town,
And thunder through the stillest dale,
"Down with the traitor, down—
Through fire and sword, and crash of wars,
Stand by the Stripes and Stars!"

IV.

Once more on Sumpter's battered wall
Unfurl the flag of liberty,
To float till grim oppression fall,
Throughout the long futurity;
Till strife shall cease and love shall reign
Where now the cannon roars,
Till reason rule each heart again
Through all the Southern shores,
Till Time shall hush the trump of wars
Beneath the Stripes and Stars.

S. G. W. B.

Brookfield, Mass.

MY YOUNG FRIEND'S PHILOSOPHY.

He was always noted for keeping a bright look-out for the rights of that important personage usually known as "Number One." Nor was his "look-out" after these rights a dead letter, but was so severely practical that at times it needed "bit and bridle." It was impossible for his excellent mother always to find the exact center of the mince-pie, and thence draw the dividing lines to the circumference so as to make thereof eight equal pieces. In case of an inequality, my young friend's eye was very quick in detecting the "biggest piece." Occasionally, as his sharp topography warned him that the smallest piece was likely to come to him, he would have some sudden call to rise from the table just a moment to allow the rest to be helped first. In riding with his father, it was no fault of his if he did not get the place on the front seat, where he could get the lion's share of driving the horses and cracking the whip, those much-coveted privileges of the boys. If there was but one sled, he somehow managed to get two rides down hill to every one of any other boy. He had such tough muscles and such a loud voice that his equals did not often attempt a competition with him in either, and so he had his own way oftener than was for his own good. In truth he sometimes got the worst of it in ways he did not quite understand.

Take a case. He did not see through his asserted loss when by a well-laid plan he got the biggest piece of pie. "Was not a big piece worth more than a small one?" he would ask somewhat boastingly. His mother would sometimes say, "People often lose by getting too much!" And how could that be? The next pie that was cut was apt to be an illustration; for somehow his mother would make the singular mistake of cutting one piece much smaller than the rest, and, in spite of all his strategy, that piece would come to him. An inquiring glance into mother's face could detect only a very slight expression of roguery in her eye.

And sometimes the sled—that glory of a boy's winter—would be the unwitting vehicle of telling our friend William that there is such a thing as taking too much. As the din of contention rose on the glassy side hill back of the house, indicating that some one out there was interfering with the rights of some one else, the eye of the mother was quietly scanning the scene and just as our boisterous William had got his companions under a sort of forced yet actual submission to his claim to ride two-thirds of the time, his mother's voice was heard, "William! William!"

Our hero felt impatient at such an interruption to his hard-earned victory, but had too clear a recollection of what his mother once did to him for his rash words, to utter his feelings now.

"Mother, what *do* you want of me?" he asked, with the slightest emphasis on "*do*."

"I wish you to split me some oven-wood as soon as possible, and bring it in."

At his work he went, and the merry shouts of the boys did not much lighten the burden laid on him of splitting oven-wood instead of riding down hill. In due time the job was finished, and he was just turning on his heel, after laying down his last load, to slip away, lest he should hear some other unwelcome direction. His hand was on the latch, when his mother said very quietly,

"That is well done, William. Now just run down cellar, and get the potatoes, and peel them for dinner. I am very busy, and this will help me very much."

There was no appeal, and as the merry laughter of his companions came to his ears, he glanced at his mother, wondering whether this splitting of oven-wood and peeling of potatoes had anything to do with what she had been saying—"There is such a thing as taking too much."

Whatever his conclusion, it was certain that William had lost much time; and yet when he returned to his companions, it was noticeable that he was willing to take his turn with the rest. And this mollified his fellows, one of whom said, "Here, Bill, you take my place, and make up for lost time." So said another, and the result was that my friend enjoyed that hour more than any hour of similar sport when he had forced all to submit to him.

Improvement in boy-kind is not usually rapid, but when such a careful hand as William's mother keeps at the work, some progress is sure to be made. One day she gave him a lesson on the proverb, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

William's father had marked out a small patch of land, telling him that he might "go to the yard and get a load of manure, and to the cellar and get half a bushel of potatoes for seed. There are the things; do the best you can with them."

The roughest boys will consult with their mother more readily than with their father, and so to his mother went William.

"What shall I do, mother? That load of manure I can sell to Mr. Lex for one dollar, and get half a dollar for hauling it. And potatoes this spring are worth two dollars a bushel. Had I not better sell them and get the money?"

"How much would it come to?"

"Two dollars and a half, and that's a big sum!"

"What will you do with the patch of land your father let you have?"

"I don't know; but two dollars and a half is a large sum—larger than I ever had!"

"Very true; but there is that scattereth and yet increaseth."

"How can that be?"

"Suppose you break up that ground and strike it out in drills, and put your manure carefully along the drills, and cut your half-bushel of potatoes so as to make the most of every eye on each one, and carefully hoe and tend them, and that Providence should give you fifteen bushels of potatoes in the fall worth one dollar a bushel!"

"I see, mother, I see it," exclaimed my little man, not twelve years old.

In due time the potatoes were dug—ten bushels of beautiful ones, besides some small ones, good for seed.

As he carried the last basket into the cellar, his mother asked him "what he was going to do with them?"

"Sell them, to be sure, mother, and get the money for them," was the prompt reply.

"When do you intend to sell them?"

"Not till next spring."

"Why not, William?"

"I expect to get two dollars a bushel then."

"Well, I do declare, William, you have turned speculator in earnest. Did you ever hear anything about taking *too much?*"

William blushed, as at some unpleasant recollection, as he replied, "Yes, mother; but I do not see what that has to do with my potatoes. Haven't I a right to keep them to get a better price?"

"Oh yes; but there may be here such a thing as taking too much. You hold on your potatoes till spring to get a large price. Suppose the *rot* should get at them, what then?"

My young friend saw the drift of his mother's remark, and it set him to thinking, and the result was seen next day, when he came very thoughtfully to his mother to ask, "If he should give two bushels of his nice potatoes to a certain widow, if that would keep the rest from rotting? If it would, he was willing to take out the insurance policy forthwith!"

"I do not know how it would turn out," said the mother, "but I would advise you to try it, for there is that scattereth and yet increaseth!"

So much for my young friend's philosophy. I may add, the policy of insurance on his potatoes proved "a hit." T. F. J.

CAMP CURTIN.

(*See Independent of May 9th.*)

Bird of the Nation! what flash from our banner
Smote the blue heaven, thine eyrie above?
Heardst thou the shout of a nation's hosanna
Sent up to honor the flag that we love?

Three cheers for the Eagle! poised in mid-heaven
While the star-spangled banner floats out on the air—
Come! such a shout that the sky will be riven!
Then his broad wings shall bear back our prayer.

Father in heaven! we hail this thy token,
Token thou'lt fight for the cause we espouse.
Thy word has gone forth—it cannot be broken,
Thy blessing wafts onward the flag of our vows.

PEARLS.

Many beautiful things lie out of sight! Nature is very careful of her valuables, and doesn't spread her jewels in the sun. Pebbles, not pearls, are strewn on the sea sands; dew-drops, not diamonds, glisten in the flowers. Delicious days die peacefully one after another in the depths of the forest; moonbeams kiss lovingly the brows of the lonesome mountains. And Grace learns the lesson from Nature. She hides her humble hearts in quiet places, and looks not in palaces for the purest lives. Her pearls are in the shell, and there, for wise purposes, she lets them rest, knowing all the while that her inventory of treasures is greater than the world is apt to think. The corner-stones and boulders, the strong pillars and polished shafts, stand out in unmistakable proportions, but the gems are laid away in caskets till the time shall come to set them one by one, for the adorning of the eternal temples. All honor to patriarchs, prophets, apostles, and martyrs,—to the long line of "living epistles, known and read of all men,"—to those who have "wept between the porch and the altar;" but just now, a message to the little ones, the hidden ones, the patient ones—the pearls.

When a Jericho is to be laid in the dust, give us the trumpets of rams' horns; but when babes are taught to lisp their prayers, we hark for the coming of the cadences which dwell on the lips of the mothers. All heroes are not in mail, but brave hearts look out sometimes from patient eyes; and now and then we cross the even path of some lowly and saintly life, wrought out amid such adverse circumstances, that we know we have carelessly stumbled upon a precious stone the Master himself is polishing.

Great deeds and little, as we rank them in our short-sighted calculations, may stand in inverse relations when the recording angel makes out the celestial estimate of human action. The less may be the greater, and the greater may be the less. Heaven's scale of measurement may be *ours* turned *upside* down; for there are lives of which no earthly note is taken, and whose story the world would not think worth the telling, into whose details angels delight to enter—hearts so sanctified by suffering and pain that they have grown pure as the sea shells, and the foreboasting of the "new song" is continually murmuring in them.

Then despise not the day nor the life of little things. Are you weary, my sister, that a week's duties are such trivial nothings, (at least in your own eyes;) that the six sunsets drop one after another, and you can point to nothing great—only stitches, perhaps? You have rocked the cradle, dressed dolls, builded block-houses, mended broken toys, helped the "little ones" in their "*so* hard" lessons, taught each a verse for the Sabbath-school, and here it is Saturday night! The babes are in bed at last, and you sit wearily down and think, as you plunge into that pile of mending, What is my life worth to the world—a week and nothing brought to pass—nothing? But wait. All unconsciously to yourself, perhaps, you have stamped those little duties with such a sweet patience, that in the eyes of him "who seeth not as man seeth," you have made them as sacred as the last devotions of a martyr at the stake.

Jesus knows he has been glorified in these bits of labor, that they are clippings of a jewel to be worn in his own crown, that you have faithfully finished all you *were called upon* to do, and that the life you are living can never be worthless as long as it is so in harmony with his holy will.

Then cease to mourn that you are a pearl instead of a pillar. Remember that the alabaster box of ointment might have been sold for three hundred pence and given to the poor, and the world would have thought well of it; but Mary was content to break it over the feet of her blessed Lord, and it was enough for her that he should say, "Well done."

Are you tempted to murmur, my brother, that wearisome days and nights are appointed unto you—that your place in the vineyard of the Lord, a place that seemed to need you, perhaps, should be so early vacant? Perhaps you are being sick to the glory of God.

A servant of Christ, and a pillar in the church of which he was a member, was once laid aside from active duty during a powerful revival, and his voice was sadly missed in the place of prayer—a friend calling to see him lamented the fact, and denominated it, in a complaining tone, "a mysterious providence." Looking up with a sweet smile, the invalid answered, "My part is to lie here and cough."

The world did not know that it held such a miracle of grace in its bosom, but think you not that cough was eloquent in heaven?

Again the pillar was made a pearl, and Christ and the angels could understand why. The best of us feel most keenly that we make but wretched work of living, and are sometimes tempted to believe that we might better our lives, if God would better our circumstances.

We must learn to live where we are, and be content. Heavy blows strike out foundation stones, but gems are polished, little by little. Christ knows where his material lies for the heavenly building. He will need it all. Everything is preparing beforehand in this work-shop of earth—the gold and silver, the brass and iron and precious stones, so that, as in the building of Solomon's temple, there shall be no sound of the hammer heard while in the last great day the Divine Architect is fitting the various parts of his work together. And when to crown the whole with a perfect beauty, he collects and sets the jewels, he will not leave out the pearls.

ALL RIGHT; OR, TRUE OBEDIENCE.

"Aunt Mary, may I go up on the top of the house and fly my kite?" asked Henry Alford one day. Henry was a visitor in the city and almost a stranger to his aunt. He saw the little boys on the tops of the neighboring houses flying their kites with great success, and the thought struck him that he would have special fun if he could do the same. His aunt of course wished to gratify the boy in all reasonable enjoyment, but deemed this particular feat very unsafe; and though she did not know how it might affect Henry, she felt that she must refuse his request.

"I don't want you to go, Henry," said she; "I consider that a very dangerous thing for a little boy like you to attempt."

"All right, then, I'll go out on the bridge," replied Henry.

His aunt smiled. "I hope you'll always be as acquiescent, my lad," said she to herself.

"Henry, what are you doing?" called his mother on another occasion.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

"All right," shouted the boy, as he put his top in his pocket, and hastened to fulfill his mother's request.

"Aunt Mary, may I go that errand for you? I know I can find the place, and I like to find my way round the city so much."

"Well, you go straight down P street to F, and then cross that, and a little further down is J street. Go into that, and about three blocks down—oh no, Henry, it's of no use; there are so many crooks and turns in the way you never can find it. Wait until Robert comes home and you shall go with him."

"All right," was the cheerful reply.

"Uncle William, may I go over to your store this morning? I want to see those baskets again I was looking at yesterday."

"Oh yes, Henry, I shall be very glad to have you."

"But I can't spare you to-day, Henry," said his mother. "I want you to go out with me; you shall go to the store another time."

"All right," responded the child.

No matter what request was made of Henry, what wish of his was refused, what disappointment or task it was necessary to impose upon him—his uniform answer was, "All right." Not a word of expostulation or teasing was uttered—no "why can't I," or "must I," or "do let me," or "I don't want to," was ever heard from his lips. His aunt thought he was a model for all boys.

"This is obedience that is worth something," said she, "prompt, cheerful, uniform, and unquestioning. Pity all boys and girls were not like Henry. What a comfort they would be to their parents—ay, and to themselves too. What a deal of vexation, trouble, and sorrow they might save."

And I thought, what a pity God's children had not this same spirit of ready, uncompromising submission. To say "all right" to the appointments of our Heavenly Father, would be indeed pleasing to him. To enter with alacrity upon every duty, to receive uncomplainingly each needed infliction, to bear without murmuring the numerous disappointments of life, to be satisfied with any arrangement Infinite Wisdom may see fit to make for us—ah, this indeed would honor God, and be fruitful of improvement, peace, and happiness to ourselves. So would our whole lives be an utterance of that sentiment which multitudes deem so hard, "Not my will, but thine be done;" and the "peace of God which passeth all understanding" would flow like a deep quiet river through the soul. H. E. B.

THE BOBOLINKS.

BY G. W. BUNGAY.

I.

May from her flowery apron flings
The oriole with golden wings,
And nature shouts hosannas.
Lapfuls of bobolinks she brings;
Their chorus in the meadow rings
Beneath the sky's blue banners.

II.

These merry minstrels wake the strains
That slumbered in the land of chains,
And sing their sonnets over,
Where no oppressor proudly reigns,
And no red tint of slavery stains
With blood the crimson clover.

III.

Fair fugitives! your welcome speaks
In rapture from unnumbered beaks,
In woodlands greenly sprouting;
And the spring beauty's tinted streaks
Glow like a maiden's blushing cheeks
Where bobolinks are shouting.

IV.

Welcome the notes of nature's lyre!
Welcome the wing that lifts me higher!
Welcome your vibrant shadows!
Welcome the song that souls inspire!
Welcome, ye joyous-hearted choir!
Welcome to our free meadows!

V.

Here build soft nests of down and hay,
Here guard the spotted eggs and stay,
Until your offspring's pinions
Shall flutter, on some future day,
In the free air when minstrels may
Sing in the South's dominions.

Selections.

THE GRASS PLAT.

A lady went into a shoe store to get a pair of shoes, ordered there some days before. While waiting for them to be brought in, her eyes rested upon a beautiful grass plat, just visible through the open window of the room in the rear of the shop, and she said to the woman waiting upon the store, "Your yard looks very pretty; it makes one feel cool to see it this warm day." A flush of pleasure passed over the woman's face as she replied, "Just step into the back room, and you can see it better. I told Tom he could just dig it up and rake it down a bit, and put a little seed in, and it would look so nice for us all summer. Tom thought the people in the house might give us a hand, but I told him they were quiet, orderly people, but didn't care for flowers, nor anything like that, and it would make them feel happy and cheerylike, and teach them how pretty the flowers and grass are; so I planted it all myself, and when I see how much the good God has done for me in making the seeds come up so quick and beautiful, and in giving the rain just in the right time, I think I might well have done the little I have for the people up-stairs; and then, Miss, I like to think they can all see it and enjoy it as much as myself, but not quite so much either, for them that does the work, knows the worth of the flower more than them that doesn't."

Having finished her story, the honest-hearted woman returned to her daily task, little thinking of the benevolence of her daily life; for one who could plant seeds and flowers for the refreshing of other eyes, as well as her own, would not be found wanting in other acts of kindness. How truly was that woman using her one talent! She had not wealth, nor learning, nor genius, none of the apparent large blessings of life, only good-heartedness, and with it alone she found time to disseminate happiness in her little circle. How many, who fancy they would do great good, if only a great sphere of usefulness were opened before them, might learn a noble lesson from this humble woman.—*Sunday-School Times.*

PRAYING MEN IN THE ARMY.

There has never been a war in human history, unless it was that between the Parliamentary forces and the Royalists in England, which resulted in the dethronement of Charles I., in which there was so large a number of praying men on the right side of the conflict, as in the present. Nearly every regiment which has yet gone forward has its chaplain. In every regiment at Washington there have been, thus far, religious services on the Sabbath, and it is found that in most of the regiments the men are provided with Bibles and hymn-books. Prayer-meetings, too, are maintained in several of the regiments, and a daily union prayer-meeting has been established in Washington, at which large numbers of the soldiers attend. The Fulton prayer-meeting, for the past three weeks, has been witness to many touching scenes, when members and officers of the different regiments took their leave, asking the prayers of those who remained, and avowing their determination to live for Christ, even amid the temptations of the camp, and to endeavor to glorify God, living or dying. Such soldiers will fight well, for it is not the mad impulse of revenge, or the fierce and transient excitement of the smell of blood, or the stimulus of intoxication, which makes them fight, but their firm and decided conviction of the right.—*Examiner.*

GOD'S WORK AND MAN'S WORK.

Nothing can more clearly demonstrate the designing Mind of the universe than the correspondences in nature. The establishment of these correspondences is the work of the Creator; the use of them the work of the creature:

"God puts the oak in the forest, and the pine on its sand and rock, and says to men, 'There are your houses: go hew, saw, frame, build, make.' God builds the trees; men must build the house. God supplies the timber; men must construct the ship. God buries the iron in the heart of the earth; men must dig it, and smelt it, and fashion it. What is useful for the body, and, still more, what is useful for the mind, is to be had only by exertion—exertion that will work men more than iron is wrought, that will shape men more than timber is shaped. Clay and rock are given us, not brick and square stones. God gives no clothes; he gives us flax, and cotton, and sheep. If we would have coats on our backs, we must take them off our flocks, and spin them and weave them. If we would have anything good or useful, we must *earn* it.

TRUE PATRIOTISM.

In this dark hour there is no thought more precious to Christian hearts, than that the battles of our country are to be fought so largely by soldiers of Christ. To add another to these gleams of comfort, we publish the following extract from a private letter received last week from Western Pennsylvania. The writer is the wife of a clergyman, who for several years was pastor of one of our Eastern churches:

"Two weeks ago to-day, we were peacefully and prosperously attending to a flourishing school and a large and agreeable family. After the meeting of the *Sigma Kappa Tau Society*, in the evening of the same day, a committee for raising volunteer companies brought to our little village the news of the President's call for men to defend our Capital. Our town, and especially our school, responded nobly to the call. Four from our own family—among them our brave Will—started on the next Monday morning. Almost all the young men in our school, old enough, who did not go then, have since organized themselves into a company, and, with others, are waiting and *hoping* to be accepted. Mr. D. told them he thought this a time when no one should labor for himself; that until national troubles were settled, he considered it the duty of *all* to give their time and labor to their country, and for his part, he could not feel conscientious in keeping any boy or young man in school, who could either fight the battles of his country, *in behalf of the right*, or hold the plow, or handle the hoe.

"A nobler set of young men never volunteered in behalf of the cause of God and their country than have gone, and are ready to go from our school. This company have honored Mr. D. by unanimously adopting the name 'Dickson Guards.' Two days this week we have dined soldiers, in the place on drill; yesterday our house was full, provisions brought in by the people. We feel that we cannot do too much for the brave youth. Most of them are pious, all exceedingly upright."

"Our brave Will" is the writer's oldest son, a lad of sixteen, who, not rashly but prayerfully and thoughtfully, determined that it was his duty to enlist, and prevailed with his parents to consent. They supposed that he would be rejected on account of his age; but he was accepted. The patriot and mother writes:

"When he did not return, I did think I could not bear it for awhile. Had he been old enough I would not, I *could* not have made an objection. If the duty of one, why not of another?

"Mr. Dickson volunteered, and will probably go as chaplain. He felt as if called to go and watch over his charge. * * * * But our trust for those at home and those abroad is in God, and *God alone.* * * * That the God of armies would bring peace without the shedding of blood! For this let us pray, *ever* pray. Perhaps he will turn away the calamity from us for *his name's sake.*"

SHOULD WE WASH OUR SHEEP?

Humanity, at least, says *No!* With the natural fear a sheep has for water, it must be cruel to subject them to such treatment as they sometimes get by the process familiarly called "washing;" yet, in truth, it is not only a detriment to the wool, but to the sheep.

We take it for granted that what is good for the health of man in the way of care, holds good with the sheep; and who among all our shepherds would think of following his sheep home from the mill-pond without a change of clothes, when sometimes it is cold enough to make his teeth chatter? How can we expect it to benefit our sheep, especially when we have a week's rainy weather just after washing, and very often in this climate it is cold and unhealthy for man and beast. Yet some will say it does the sheep no harm; but facts prove that this is not the case—both your sheep and lambs suffer materially.

But this is only one feature. *It costs a great deal of time and money,* which could be applied to a better use in cultivating our spring crop. It is no trifle to wash 3,000 sheep every year.

But the most potent argument in favor of not washing our sheep is, we can shear from three to four weeks sooner, and thus give the more time after shearing for the growth of wool to protect them from the fall rains and from the cold in winter, which is no inconsiderable item. How often do we delay washing on account of the water being too cold when the weather is abundantly warm to shear. The sheep will not suffer with the cold in May if they are cared for during the three days immediately after shearing. We would gain one-sixth more clothing to protect our sheep from the cold of winter, besides a stronger constitution and a healthier sheep, than if we had frozen our sheep in May by washing them.

Finally, manufacturers would rather have the wool unwashed. They have to rewash it after us. Why not let them do their own washing? and then if it is not well done, they will know who to complain of. One-half of the wool in some sections of country where they have no clear running water, is actually damaged by the attempt to wash it on the back. It is made a bugbear of in the market, and thus the producer is forced to take less than his wool is really worth. Wool-growers! we stand in our own light upon this subject. But taking unwashed wool to market cannot be practiced by one here and there. It must be a general reform. How, then, shall we best and most directly get at it? It can be done by "county organizations." Shall we make the attempt? By so doing we shall practice humanity, save labor, save time and money, improve our sheep, benefit ourselves, and benefit the manufacturer.—*Ohio Farmer.*

MATERIALS IN THEIR INVISIBLE STATE.

If a piece of silver be put into nitric acid, a clear and colorless liquid, it is rapidly dissolved, and vanishes from the sight. The solution of silver may be mixed with water, and to appearance no effect whatever is produced; thus, in a pail of water, we dissolve and render invisible more than ten pounds' worth of silver, not a particle of which can be seen. Not only silver, lead, and iron, but every other metal can be treated in the same way, with similar results. When charcoal is burned, when candles are burned, when paper is burned, these substances all disappear and become invisible. In fact, every material which is visible can, by certain treatment, be rendered invisible. Matter which in one condition is perfectly opaque, and will not admit the least ray of light to pass through it, will in another form become quite transparent. The cause of this wonderful effect of the condition of matter is utterly inexplicable. Philosophers do not even broach theories upon the subject, much less do they endeavor to explain it. The substances dissolved in water or burned in the air are not, however, destroyed or lost; by certain well-known means they can be recovered, and again be rendered visible; some in exactly the same state as they were before their invisibility; others, though not in the same state, can be shown in their elementary condition; and thus it can be proved that matter, having once existed, never ceases to exist, although it can change its condition, like the caterpillar, which becomes a chrysalis, and then a gorgeous butterfly. If a pailful of the solution of silver be cast into the stream, it is apparently lost by its dispersion in the water; but it nevertheless continues to exist. So when a bushel of charcoal is burned in a stove, it disappears in consequence of the gas produced being mixed with the vast atmosphere; but yet the charcoal is still in the air. On the brightest and sunniest day, when every object can be distinctly seen above the horizon, hundreds of tuns of charcoal in an invisible condition pervade the air. Glass is a beautiful illustration of the transparency of a compound which in truth is nothing but a mixture of the rust of three metals. This power of matter to change its conditions from solid opacity to limpid transparency, causes some rather puzzling phenomena. Substances increase in weight without any apparent cause; for instance, a plant goes on increasing in weight a hundred-fold for every atom that is missing from the earth in which it is growing. Now the simple explanation of this is that the leaves of plants have the power of withdrawing the invisible charcoal from the atmosphere, and restoring it to its visible state in some shape or other. The lungs of animals and a smokeless furnace change matter from its visible to its invisible state. The gills of fishes and the leaves of plants reverse this operation, rendering invisible or gaseous matter visible. Thus the balance in nature is maintained, although the continual change has been going on long prior to the creation of the "extinct animals."—*Piesse's Laboratory of Chemical Wonders.*

WIVES IN INDIA.

A missionary lady, writing to friends in England, mentions many sad things about the state of women and wives in India. Among other things, she says: "A wife is not thought worthy even to take her husband's name into her lips. She may call him 'lord,' 'master,' or the 'father of her son,' but his name she must never mention. One day one of my mother's servants, an Ayah, was taken ill. She was a very pretty young woman, and as much loved by her husband as Bengalee wives usually are; yet he refused to get a doctor for her, saying to the poor dying girl, 'The money I should now waste on you will pay for my marriage-feast when I marry your successor.' Three months after that, his new wife was brought home."

OUR UNION.

To the Editors of The Independent:

Allow me to call your attention to this *Mississippi relic.* I know not the author's name—the piece appears to have been published several years ago.

A. L.

The blood that flowed at Lexington, and crimsoned
bright Champlain,
Streams still along the Southern Gulf and by the lakes
of Maine;
It flows in veins that swell above Pacific's golden sand,
And throbs in hearts that love and grieve by dark
Atlantic's strand.

It binds in one vast brotherhood the trapper of the West,
With men whose cities glass themselves in Erie's classic
breast;
And those to whom September brings the fireside's
social hours,
With those who see December's brow enwreathed with
gorgeous flowers!

From where Columbia laughs to greet the smiling
Western wave,
To where Potomac sighs beside the patriot hero's grave;
And from the steaming everglades to Huron's lordly
flood,
The glory of the nation's past thrills through a kindred
blood!

Wherever Arnold's tale is told it dyes the cheek with
shame,
And glows with pride o'er Bunker Hill or Moultrie's
milder fame;
And wheresoe'er above the fray the stars of empire
gleam,
Upon the deck or o'er the dust it pours a common stream!

It is a sacred legacy ye never can divide,
Nor take from village urchin, nor the son of city pride,
Nor the hunter's white-haired children who find a fruitful
home
Where nameless lakes are sparkling, and where lonely
rivers roam!

Greene drew his sword at Eutaw: and bleeding Southern
feet
Trod the march across the Delaware amid the snow and
sleet;
And lo! upon the parchment where the natal record
shines,
The burning page of Jefferson bears Franklin's calmer
lines!

Can ye divide that record bright, and tear the names apart
That erst were written boldly there with plight of hand
and heart?
Can ye erase a Hancock's name, e'en with the saber's
edge,
Or wash out with fraternal blood a Carroll's double
pledge?

Say, can the South sell out her share in Bunker's hoary
hight?
Or can the North give up her boast of Yorktown's closing
fight?
Can ye divide with equal hand a heritage of graves,
Or rend in twain the starry flag that o'er them proudly
waves?

Can ye cast lots for Vernon's soil, or chaffer 'mid the
gloom
That hangs its solemn folds about your common Father's
tomb?
Or can ye meet around his grave as fratricidal foes,
And wake your burning curses o'er his pure and calm
repose?

Ye dare not! is the Alleghanian thunder-toned decree;
'Tis echoed where Nevada guards the blue and tranquil
sea,
Where tropic waves delighted clasp our flowery Southern
shore,
And where through frowning mountain-gates Nebraska's
waters roar! J. E. C.

"BUT FOR A MOMENT."

Are you sitting by an open coffin or beside a new-made grave? Try to read through the fast-welling tears these precious words which an olden-time saint traced on a stone by the wayside: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." If you could read that blessed line in the identical language in which Paul wrote it, you would find that the words mean—*a glory exceeding all excess.* Oh what are tears and groans and weary days of penury, and lonely nights of bereavement, to one who is looking not at the things which are seen, but to the things which are unseen? What is coarse raiment to her for whom the white robe is waiting? What is the grave itself to one who has already shaken hands with death, and has made friends with the destroyer?

TEARS.

There is a sacredness in tears. They are not the marks of weakness, but of power. They are messages of overwhelming grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man was not mortal, I would look for it in the strong convulsive emotion of the breast, when the soul has been agitated, when the fountains of feeling are rising, and when tears are gushing forth in crystal streams. Oh, speak not harshly of the stricken one weeping in silence. Break not the solemnity by rude laughter or intrusive footsteps. Despise no woman's tears; they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted into sympathetic tears; they are what help to elevate him above the brute. I love to see tears of affection. They are painful tokens, but still most holy. There is pleasure in tears—an awful pleasure. If there were none on earth to shed tears for me, I should be loth to live; and if no one might weep over my grave, I could never die in peace.—*Dr. Johnson.*

ONE SECRET OF SUCCESSFUL PREACHING.

It cannot be doubted that some preachers of the Gospel are far more successful in winning souls to the Savior and edifying the body of Christ than others. This difference is frequently attributed to the Divine Sovereignty, which selects its own instruments for the conversion of sinners, working when, where, and by whom it will. Though it is true that God does not always choose to work through the instrumentality which to men would seem to be the best adapted to produce the conversion of sinners and edification of saints, yet it cannot be denied that there is a general connection between the means and the end in the operations of grace as well as in nature. Otherwise it would be immaterial what sort of preaching is enjoyed by a community. If one kind of preaching be as well adapted to edify saints and convert sinners as another, then it is a matter of perfect indifference what style of preaching we adopt. All the efficiency comes from the Holy Spirit, and he *works when* and by whom he pleases. This is Antinomianism. God works by means in grace just as he does in nature, and he chooses the means to accomplish his purpose which he sees best adapted to accomplish it. If this doctrine be true, then it becomes a question of unspeakable importance how we preach.—*Presbyterian Herald.*

MEMORY.

Overburden not thy memory to make so faithful a servant a slave. Remember Atlas was weary. Have as much reason as a camel, to rise when thou hast thy full load. Memory, like a purse, if it be overfull that it cannot shut, all will drop out of it. Take heed of gluttonous curiosities to feed on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof. Spoil not thy memory with thine own jealousy, nor make it bad by suspecting it. How canst thou find that true which thou wilt not trust? Marshal thy notion into a handsome method. One will carry twice more weight, trussed and packed up in bundles, than when it lies untowardly flapping about his shoulders.—*Fuller.*

Weeds and Flowers.—A woman asked her gardener why the weeds always outgrew and covered up the flowers? "Madam," he answered, "the soil is the mother of weeds, but only stepmother of the flowers."

Alas! the heart is like the soil. Evil thoughts are native to it. Pure and holy thoughts are exotics. Hence we cannot expect a spontaneous growth of grace; but must cultivate its germs, when planted by the Spirit, with patient assiduity. We must use diligently all the means of grace.

"Lead us not into temptation, but deliver us from evil," is a petition especially appropriate for times like these—for those who go into the military service and for the whole country. The pious soldiers should find each other out, and together strengthen themselves in the Lord. Their friends should keep up an active *religous* correspondence. They should be furnished liberally with tracts, not only for their own reading, but as a means of doing good. The example of such men as [illegible] Headley Vicars, Gen. Havelock, etc., before them. A pious soldier is in a position to *do* much good, if only his religious principles be kept in vigorous activity.

THE SEA-BEAR.

From the 5th of October, St. Paul is gradually deserted by the sea-bears, which then migrate to the south, and reappear toward the end of April, the males arriving first. Each seeks the same spot on the shore which he occupied during the preceding year, and lies down among the large stone blocks with which the flat beach is covered. About the middle of May the far more numerous females begin to make their appearance, and Otarian life takes full possession of the strand. The full-grown sea-bear is from eight to nine feet long, measures five in girth, and acquires a weight of from eight to nine hundred pounds. He owes his name to his shaggy, blackish fur, and not to his disposition, which is far from being cruel or savage. He indulges in polygamy, like a Turk or a Mormon, and has often as many as fifty wives. The young are generally lively, fond of play and fight. When one of them has thrown another down, the father approaches with a growl, caresses the victor, tries to overturn him, and shows increasing fondness the better he defends himself. Lazy and listless youngsters are objects of his dislike, and these hang generally about their mother. The male is very much attached to his wives, but treats them with all the severity of an Oriental despot. When a mother neglects to carry away her young, and allows it to be taken, she is made to feel his anger. He seizes her with his teeth, and strikes her several times, not over gently, against a cliff. As soon as she recovers from the stunning effects of these blows, she approaches her lord in the most humble attitudes, crawls to his feet, caresses him, and even sheds tears, as Steller, the companion of Behring's second voyage, informs us. Meanwhile, the male crawls about to and fro, gnashes his teeth, rolls his eyes, and throws his head from side to side. But when he sees that his young is irrevocably lost, he then, like the mother, begins to cry so bitterly that the tears trickle down upon his breast. In old age the ursine seal is abandoned by his wives to spend the remainder of his life in solitude, fasting, and sleeping; an indolence from which he can only be roused by the intrusion of another animal, when a tremendous battle is the consequence. Though extremely irascible, the sea-bears are lovers of fair play, so that when two are fighting the others form a ring, and remain spectators until the contest is decided. Then, however, they take the part of the weaker, which so enrages the victor that he immediately attacks the peace-makers. These in turn fall out, the dreadful roaring attracts new witnesses, and the whole ends, like an Irish wedding, with a general fight.—*Hartwig's "The Sea and its Living Wonders."*

TIME.

The eloquent Robert Hall thus moralizes upon this oft-repeated subject: "Time is the most precious of all our possessions; by far the greatest deposit we have received in regard to what depends on its use. There is nothing in eternity but what springs out of time. All the good which eternity has in store, and all the evil, all the promises, and all the threatenings of God in Scripture, all will be realized in consequence of, and in proportion to, the improvement or abuse of the present time of our probation. Time is the seed of eternity. At the judgment the question which will decide our destiny will be no other than this—How have you used your time? And the less there remains of this precious article, the more valuable it should appear. The narrower becomes the isthmus that separates us from eternity, the more time seems to enlarge itself in moral magnitude. In a word, to squander time, is to squander all."

A BRIEF PASTORAL CHARGE.

I charge you—my young brother, to take care of your body. Eat nothing which does not agree with your digestive apparatus—masticate it well—take regular and sufficient exercise daily—go to bed at ten o'clock P.M., and rise at six o'clock A.M.—and maintain "a prudent, cautious self-control" over your animal passions.

I charge you—to take care of your *Mind.* Discipline and furnish it daily. "Let the word of God dwell in you richly with all wisdom." Make continual and choice additions to your stores of knowledge—otherwise, constantly pouring out as you will be called to do, "your barrel will soon run emptyings."

I charge you—to take care of your *Heart.* Keep it with all diligence. Be watchful and prayerful. Unless the principle of grace implanted within you is kept vigorous and thriving, you will not be happy in your sacred calling, nor successful in it, nor be a fit example to Christians, in charity, in faith, and purity.

I charge you—to take care of your Doctrine. Let it be that which was once delivered unto the saints—preserve it uncorrupt—faithfully preach it, in season, out of season—contend earnestly for it—and see that your flock be rooted and grounded in it.

Taking this course—keeping your body under subjection, stocking your mind with precious furniture, keeping your heart right in the sight of God, and your doctrine according to Divine revelation; and having it drop in public and private, in the sanctuary and from house to house, "as the rain upon the grass, and as the dew upon the tender herb"—you will make full proof of your ministry, and when the Chief Shepherd appears, will receive a crown of glory that fadeth not away.—*Religious Herald.*

TO OUR VOLUNTEERS.

Citizen Soldiers: You go forth at your country's call to uphold your country's honor, and preserve her institutions.

Permit a friend to give you a few hints in the way of advice.

Cherish a deep feeling of dependence on Almighty God, who alone can shield you in the hour of danger, and crown your mission with success.

Remember the Sabbath day, and endeavor to keep it holy unto the Lord.

Be sure to carry your Bible with you, and use it as a book given to men to be a lamp unto their feet and a light unto their path.

Seek to make your camp a Christian camp, where daily prayer shall be offered to God.

Allow no vindictive or revengeful passion to have a place in your heart.

Let your very calling remind you that there is but a step between you and death.

General Havelock was not the worse soldier for being a devout Christian.

The great and good Washington discountenanced profane swearing in the army, both by precept and example.

BORROWING TROUBLE.

We are apprehensive that many persons are tempted to limit, or cease altogether, their contributions to charitable and religious objects—including in some cases, it may be, proper provision for the wants of the mind—through fear that the civil war may cause hard times. This is not a strange feeling. It would not be strange if it truly foreshadows

Foreign Miscellany.

JOTTINGS BY T[illegible]

BY JUSTIN PERKINS, D.D.

OXFORD, England, April 23, 1861.

TO THE EDITORS OF THE INDEPENDENT:

Entering Oxford an entire stranger—awed and half bewildered amid the shadows of the massive walls and lofty towers of the "colleges" that stretch in almost endless succession over so much of this great university town—the Providence was as gratifying as it was unexpected to me to be led, almost as by accident, to your "English Correspondent"—the man of all others here whom I might most have desired to find. Great was the favor of being welcomed by him and his estimable lady to the hospitality of their charming house, a little out of the city, and hardly less so to be taken by the hand and led about in such a place by Mr. W., whose high position and perfect familiarity with everything on the spot—even with every shifting phase of religious defection and controversy, as well as the historical and local attractions—himself indeed a *master*, on almost every passing question, whether of politics, commerce, morals, or religion—and withal so "ready to communicate."

Having only an engagement to preach on Sabbath evening, in a Wesleyan chapel in Oxford, I accompanied Mr. W. in the morning to University church. The stately entrance of the Vice-Chancellor, and "masters of the colleges," and "doctors," in their flowing robes and canonicals, escorted by their "*bedels*," with shining maces, etc., etc., gave me, for the moment, an unpleasant impression of pomp and formality—so ill becoming a place of worship. But this impression was soon mitigated as the venerable Dr. Hawkins, one of those "heads," ascended the pulpit, and after a brief "bidding," or reverential recital of the objects for which we OUGHT to pray—(not going through any part of the church-service)—commenced delivering a very excellent sermon. His text was Paul's commendation of the "Bereans," and his discourse, very lucid in style and forcible in argument, was directed against the recent skeptical developments that now startle and disturb the whole English Church. His delivery—calm and mild, almost feeble in manner, perfectly devoid of action or any attempt at rhetorical effect—was, I suppose, the most effective for a polished Oxford audience. At any rate, all were on the alert to catch every word as it fell from the speaker's lips. Dr. Hawkins is one of the last of an ancient class of men at Oxford, of whom Archbishop Whately was another—known in their day as the "Oriel tea-drinkers," who have faithfully adhered to the "old paths" during the rise and prevalence of Tractarianism. The High-Church bishops in England are now not a little alarmed at the new developments of that heresy; but they find it not easy to apply a remedy for the poison themselves have so widely diffused. Even the Bishop of Oxford, —often unreverently designated "Slippery Sam,"—even under the eaves of the University, is one of the *seven* champions who are about to reply to the famous "*seven* Essays and Reviews." The evangelical portion of the English Church are very deeply concerned for the issue of these things.

On Monday, Mr. W. took me to see the *lions* of Oxford—some of the living ones—and many monuments of the wise, the good, and the mighty dead. Magdalen College—with its lofty and beautiful tower, its spacious groves, its park of deer, its winding walks and avenues on the margins of its classic stream, the Charwell!—eclipses all the rest. Dr. Macbride, its master, on whom I called, is "an ancient saint" of a truly primitive stamp, now more than eighty years old. He takes a lively interest in missions, and is a generous patron of the Turkish Missions Aid Society. It is gratifying to find such steady lamps at Oxford; and there are younger rising lights here of like spirit.

To the Christian and the scholar the Bodleian Library is an object of deep interest. Mr. Cox, the courteous head librarian, showed us through the great edifice, now groaning under its accumulated treasures of all ages, tongues, and climes. Mr. C. complained of the grievous law of the kingdom, which obliges all publishers to send a copy of all their issues to the Universities—many of them a cumbersome nuisance in these prurient book-making days. He introduced me to Mr. Payne Smith, the sub-librarian, a distinguished Syriac scholar, who is now engaged in the preparation of a Lexicon in that language, and who was naturally much interested in an ancient manuscript copy of the Peshito New Testament which I had with me, from the Koordish mountains. He also took pleasure in showing me a copy of the Scriptures, in both the ancient and modern Syriac, from our mission press at Oroomiah—familiar and grateful emblems of my distant home and toil in Persia.

I ascended the dome of the Radcliffe Library—but who would attempt to describe the panorama of beauty and magnificence there spread out to the observer? Oxford and its surroundings—its classic groves and avenues and lawns and winding streams, and manifold architectural monuments of beauty, taste, and splendor! To those who have not seen that unique and most striking panorama, all attempt at description is useless; and to any who have seen it, such attempt is yet more out of place. The casual visitor here soon feels that Oxford is a mighty power in England and the world; and the Christian who visits the place cannot help praying that such a power, in coming time, as is true of much of the past, may range on the side of truth.

BRITISH OPINION ON CIVIL WAR IN THE UNITED STATES.

BY OUR ENGLISH CORRESPONDENT.

ENGLAND, May 3, 1861.

TO THE EDITORS OF THE INDEPENDENT:

The last intelligence received from the United States though coming in the crisis of a great party struggle in the House of Commons, has excited the deepest interest, and keen expectation. Mr. Ewart, formerly member for Liverpool, and one of the most respected members of the House of Commons, immediately addressed a question to the Foreign Secretary upon Mr. Davis's proclamation—which is, certainly, the most audacious document ever given to the world. Our great poet has discriminated between the land pirate and the sea pirate;—Mr. Davis rolls these two into one. He is both land and sea pirate. Never was language so violently used, as by this head of the Southern conspiracy. The old right divine of kings to govern wrong, is nothing to these pretensions to a right of universal domination for the man-stealer and the extender of slavery. Mr. Ewart desired to know *how the British Government would deal with the Southern sea piracy organized so recently by Mr. Davis.* Lord John declined to give an immediate answer; but in doing so displayed unwonted animation, and spoke with unusual emphasis. After a general remark, Lord John added:

"I think I may as well state to the House, that from day to day we hear the most lamentable accounts of the progress of the war in America. We heard the other day that orders had been given by the Southern states to issue out letters of marque; and we man and the House know what are the general provisions of the law of nations on this subject; but some portions of the question are so new and so important, that I have asked the advice of the law officers of the crown as to the course which Her Majesty's ministers and the commander-in-chief of Her Majesty's forces in that is their duty to use every possible means to avoid taking any part in the lamentable contest now going on; and nothing but an imperative sense of their duty to protect British interests and British honor would justify us in interfering in any way. We are not as yet involved in any way in this matter, and for God's sake let us keep out of it. With that view I wish to obtain the best advice as to how we shall act before I give an answer to the question of the hon. member."

There will be a powerful British squadron in the Gulf of Mexico immediately.

With regard to the general question; it may be said, almost without any qualification, first, that English opinion and feeling are wholly with the North, and, with the correspondent of *The Times*, believe that whether the contest last five or fifty years, the North will come out victorious. *Secondly:* There is even now skepticism as to the possibility of so terrible a conflict as that must be, if the conflict between the South and North is pressed to the extreme. All the while it is felt that the South has committed a series of acts of war upon the Government and the Union, first, by some of its chiefs conspiring, and later, while of necessity almost passive and paralyzed by treason.

The more decided peace papers, such as *The Star* and *Nonconformist*, earnestly deprecate war, even to an extent which would seem to give impunity to the Seceders, and inflame their pride. *The Star* will hardly believe that the President has really adopted "the policy of coercion." This, indeed, is not the right term: which should be *vindication*, or self-assertion.

"The slaveholding South," says *The Star*, "has been hitherto the corroding cancer eating into the vitals of the great American Republic. It has entailed upon the North the natural punishment of complicity in an accursed traffic; it has drained its resources and crippled the wholesome freedom of its domestic legislation. A divorce between the two uncongenial sections of the Federation is the only means of securing fair play for the great experiment of really free government. Lord Derby, it is true, elicited aldermanic cheers at the Mansion house Banquet, on Wednesday, by alluding to the United States as 'that great Republic the stability of whose institutions is undergoing at this moment a melancholy proof, suggesting by its approaching dissolution to the minds of its greatest admirers that we have the happiness to possess an institution worthy of the affections of a loyal people in a constitutional monarchy.' His lordship's words leave us at a loss whether to deplore his ignorance or to marvel at his audacity. Secession has sprung from the presence of an aristocratic element utterly repugnant to the spirit of republican institutions. The slave-owners are the barons, the earls, and the dukes of the United States; if they see fit to withdraw from the Federation, we recognize in their alienation a healthy effort of the pure democratic blood, purging away the foul humors which have hitherto generated on its fair frame a festering sore. Separation is the true interest of the North, and of this its citizens may be satisfied, that civil war, whatever may be its issue, can only serve to bring down upon them a withering curse. Even if they have already entered upon the work of coercion, let them at once draw back, and, leaving the seceders to their own devices, exhibit to the world the noble spectacle of a real democracy, whose soil is untrodden by a single slave."

There is some difference of opinion as to the power of the North to "coerce" the South. *The Daily News* believes that the war spirit in the United States has been underrated in England; that the North will be a unit as against the war-making Seceders; and concludes that—

"The preponderating resources of the North are in the hands of able and honest men. Mr. Lincoln is trusted as no President has been of late years; Mr. Cameron is an energetic War Minister; Mr. Chase has proved a most successful financier; more than all, the people are prepared for any sacrifice which the common cause may require. It is idle to bewail this conflict; although its date was uncertain, it was inevitable from the time when the South, taking the enslavement of men for its most cherished distinction, began to develop its laws, institutions, social economy, and life, and even its religion and morals, in a direction contrary to the whole genius of a free Republic. A despotic oligarchy, as the people of the South chose to become, could not dwell in lasting union with a true democracy like that of the North. The worshipers of aristocratic government may tell us, for the thousandth time, that the great democratic experiment of the Anglo-Saxon race has failed because it could not find a place for the heterogeneous elements abundant in the slave states; but, if the free states have the virtue to terminate this war without coming to a compromise of the principles of the Union, we for our parts shall rejoice that, instead of assimilating those detestable elements, they are prepared, even by a sacrifice, to expel them and recover their own pristine virtue."

The Daily Telegraph, a popular paper of large circulation, after reciting the successes of the bold conspirators and ex United States officials, holds that the tide is now on the turn:

"Now that President Lincoln has been driven to avow his policy and to act upon it, it is absurd to suppose that the North will any longer submit to the vaunting coercion of the South; or that the energy, capital, and valor of the free states will not enable them to make at least a desperate attempt to regain the Federal fortresses and to take possession of the ports that are now closed to them. In the Mexican war the volunteers from New York and New England achieved prodigies of bravery, and there is no reason to surmise that their spirit has declined or their courage deteriorated. Their climate, their mode of life, gives them numerous advantages over the indolent Southerners; and we may fairly expect the renewal of deeds of prowess as brilliant as any we have read of in their history. But were every man of the North as brave as the Cid, and were every Southerner a Bayard, without fear and without reproach, the contest in which the American states are now engaged would be none the less murderous and unnatural, a libel on their common lineage and their common language, and a scandal to the religion they profess."

An Oxford paper hopes for the thorough chastisement of a base slaveholding and slavery-propagating oligarchy—thus:

"War in its most hideous form, that of civil strife, has, we fear, burst out in the United States. Wars of conquest, with their millions of murders, have been, in Christian years, called religious, there have been, to sustain conjoined kingcraft and priestcraft. Here in England we have had the great royal baron resisting his peers and king-makers, and desolating the land. We have had a contemptible Stuart and a narrow-souled and ignorant bigot, the would-be inquisitor, Laud, making war upon the Parliament and the nation. But neither England nor the world has seen anything like the superlative and audacious criminality of this American civil war. It is a war, mainly on the part of a conspiracy hatched by men who are pirates, buccaneers, men-stealers; who want to construct a government upon the basis of a negation of God and of humanity.

"Sin when it hath conceived bringeth forth death. Slavery, 'the sum of all villainies,' when it is suffered, turns the slaveholder into an incarnation of selfishness, passion, and infernal pride. The coxtest will be a terrible one. Every right English heart will desire, that as finally has broken her yoke, as Hungary is humbling her tyrant; so the free men and the free states of the North may thoroughly chastise the base slaveholding aristocracy of the South, and that the foulest and most debasing of despotisms may be overthrown."

The Glasgow Herald, which is cool, Scottish, and a leetle cottony, thinks there will be a speedy truce; that the energy and ability of the Secession leaders have been conspicuous in all their undertakings; that the Secession from the first was a foregone conclusion; that the revolution was projected on a grand scale;—(but *The Herald* does not say—was projected by conspirators and traitors, who held the reins of Government, and who could organize against the Union while commanding all its resources.)

"No doubt," says this Scottish journalist, "the North has more men and money, is far better supplied with the sinews of war, and has unquestionably the better cause. The navy is also in its possession; but, even with all these undoubted advantages, no sane man can suppose that it is possible to conquer and hold in subjection the Confederated States of the South. They are peopled by a race as brave and high-spirited as any in existence; and they will assuredly rather perish than submit to that which they deem an unspeakable degradation. An invasion of the Southern states will be a very different and more dangerous undertaking for the Northern volunteers than the subjugation of the half-caste races on the Mexican prairies.

"We have no fear of the struggle lasting for anything like the shortest period mentioned by *The Times'* correspondent: it will become far too deadly, and, we may add, expensive. When the North begins to experience all the difficulties of waging war on an extensive scale, and to experience all the pains, the inconveniences, and the hazards which attend it, the calculating citizens of Connecticut and Massachusetts will begin to inquire what it is all about, and whether it would not be better, after giving the South a 'tarnal' thrashing some day, to let them go and be at rest. It is not unlikely that it may come to this shortly. The North will make a heroic effort to wipe off the reverse they sustained at Fort Sumpter; and if victory be won, they will in all probability come to terms and part. To attempt by coercion in the shape of blockades, or by the power of arms by way of invasion, to force the Southern states back into the Union, at the point of the bayonet, may be the dream of a successful soldier; but we think it never will be the deliberate policy of an enlightened statesman."

The Nonconformist cannot believe that war in savage earnest will be waged between the two sections:

"If President Lincoln really intends nothing more than to hold or to regain his own—if he entertains no idea of forcing the Southern states back into the Union, by invading their territory and destroying their forces—if he means merely to assert and maintain the Federal authority by recovering or retaining its places of defense, and collecting its revenue—until lapse of time, or peaceful negotiation, or the popular voice, shall have arranged for a reunion or a separation between North and South, it seems not improbable that he will there far succeed without giving any large scope to the fratricidal war. But if it is his policy to reconcile the fractured Union with blood, no imagination can picture the misery which is likely to follow, and no sane judgment can anticipate for him final success. He has shut the yawning heart of grey volcanic inclosure of his own territory, and seems to have full power to keep it there. Should he venture upon invading the domains of the Confederacy with a view to tame it to his will, there will be savage work, and none can foresee where the enterprise will end. We are strongly of opinion that he has no such intention—that it is contrary to the spirit of his inaugural message—and that it would be deprecated by the statesmen by whom he is surrounded. * * * Fort Pickens will not perhaps be attacked. Washington is placed beyond all danger of surprise. The North keeps the sea. The South has no access to any assailable point of her adversary. Both, we suspect, will see fit to remain in *statu quo* until the dispute between them is finally arranged. This is our hope—this our fervent prayer—for a greater calamity to mankind than a serious and protracted war between the North and South of the American Union, it is impossible to conceive. The good sense of both parties will surely intervene to forbid it."

The outspoken *Freeman* (Baptist) does not think it will be easy to crush out rebellion in the South: does not think the cause of the North, or rather the anti-Southern feeling of the North, is of that pure and holy character which could be desired:

"Mr. Lincoln will have a navy which, when collected, will be able to forbid them all commerce with the world. He will have, too, the larger army; but he will be able to do little indeed in such a country of alternating cultivation, swamps, wilderness, and forests, as the Southern states—with men, too, who will be fierce fighters in and for their homes. We wish we could think the cause of the North so much holier than that of the South, as to lead us to hope that the God of the oppressed would be with the North. We do not forget that the present combination of the South is a combination solely to uphold the most infernal crime which man can perpetrate: however proud amongst themselves of their inhuman institution, they are the very convicts and felons of Civilization and Christendom, banded together to defy both heaven and earth. But the North is chiefly actuated by political considerations, and by proud contempt of the South. It may hate the Southern institution for its bad working, and resent the efforts of slaveholders at political domination; but, though it for these reasons hates slavery, it does not love and pity the slave. Resentment against the oppressor is disjoined from sympathy with the oppressed: and we fear that in the sight of the Searcher of Hearts the difference for *this* points, the main one, is small indeed. The greater part of the North, who have explanded Italians for seeking to regain their political liberty, would shrink from seeing the slaves claim the more important right of personal liberty! What interests England most interests the free states least."

It will be gathered from the tone of some of these extracts that Lord Derby and the Tories are making capital of the disruption of the great Republican Union: in this presuming a little too much on popular ignorance, and exhibiting a too evident audacity, in the actual presence of old monarchies dissolving and rotting out from their inherent vices. *The Daily News* of this morning pointedly remarks that—

"To hear these people talk, it would seem as if such a crisis had never occurred under any other form of government. Have kings, or popes, or emperors never lost any portion of their dominions? Did not England lose these very States? Did not Spain lose Mexico? Did not Austria lose Italy and Hungary? And has not France experienced the like disasters? At what period of the world's history have such disasters been deemed conclusive evidence against the form of that government which sustained them? No doubt the conduct which President Lincoln and his Cabinet adopt will furnish cogent proof of the wisdom and energy which can be obtained in the American Republic."

It is pleasant to add, that on the day following a boasting and even insolent party speech, for which occasion was made and abused, by a banquet given by the Lord Mayor of London,—on the next evening Lord Derby and his party were beaten after their utmost efforts, by a majority of 18, in a full house, on the important question of the budget and the paper tax.

Letters from the Cape of Good Hope have been received this week. There are no great distances now. Here is a brief West African comment on the American news. The letter is from Durham, in Natal:

"We have one of the healthiest climates in the world, a splendid soil, capable of producing all kinds of fruits and cereals. Our capacities for the production of *cotton*, indigo, arrow-root, and sugar are *unlimited*; all that is required being a constant supply of cheap labor, and this the expenditure of a little money will place within our reach. Since the arrival of the last mail from Europe, bringing the accounts of the threatening state of things in the Southern states of North America, our cotton-growers have been improving, and are beginning to look with even greater value upon this branch of industry."

The South will be conquered anyhow: all the world is against King Cotton. W.

THE LIVINGSTONE EXPEDITION.

Letters have been received from Dr. Livingstone, dated January 19, 1861, and from other members of the expedition down to the beginning of February, giving an account of the arrival of the Pioneer, and of a second visit to the Victoria Falls and the adjacent country.

These new accounts of their proceedings begin with a letter dated December 4th, in which Mr. Charles Livingstone narrates the course of their travels. They had just then returned to Tette from a six months' journey as far as the Sesheki.

The next letter is dated from Chumba Island, in the Zambesi, the day before Christmas day. The path of the expedition across the Batoka country struck the Zambesi at three or four miles above the Falls. They embarked in two small canoes, and proceeded down the stream to Garden Island just above the Victoria Falls. The following is Mr. Livingstone's description of this remarkable cataract:

"On reaching the foot of the island, the singularly unique character of this magnificent cataract becomes apparent. A deep cut in the basaltic rock of the bed extends from the east to the west bank of the stream, here running nearly from north to south. This gash is but a few yards longer than the river is broad, the latter being by measurement 1,760 yards. We tried to sound its depth by letting down a line, to the end of which was attached a weight with more than a foot of white calico. When 310 feet had been payed out, the weight rested upon some projecting rocks near the bottom, and the calico seemed no larger than a crown piece. There were no means of measuring the width of the cleft, which may be 70 yards at its narrowest, and 100 at its broadest point. Into this yawning chasm, of more than twice the perpendicular depth of the Niagara Falls, the Zambesi leaps with a deafening roar, constituting the Victoria Falls of Mosioatunya. The waters of the Falls near the east bank now run in an exceedingly narrow channel along the bottom of the chasm, exactly at right angles to their previous course, or nearly west for about 600 yards, at which point they meet the waters of the Falls from the west in a fearful boiling whirlpool. The Zambesi, now apparently not more than 20 yards wide, rushes out of this furious caldron, rolling south through the narrow escape channel for some 180 yards. Here the volume of water enters a second chasm somewhat resembling the first, and nearly parallel to it. Abandoning the easterly third of this gorge to the growth of large trees, the confined river turns off to the west, leaving behind it a jutting promontory on either side of the escape channel. The westerly one is 1,200 yards long, with a breadth of 400 yards at the base and 150 at the head; the easterly one is but half the length. The stream now winds round the head of a second promontory, flowing back again toward the east through a third chasm; afterwards gliding past a third point, and away west down another rift in the rock. We could see in the distance that it rounded another headland, and returned once more toward the east. At the point of the third promontory the river was about 200 feet beneath the land, which, below the Falls, is about the same general level as above. Our whole party walked forth on the promontories, and looked down with dizzy heads to the green and narrow stream far far beneath. From Garden Island the spectator commands a good view of the great chasm of the western promontory with its evergreen trees, and, above all, of the brilliant rainbow resting on the face of the vast, unbroken, perpendicular rock opposite, with occasionally a second and even a third, fainter and more faint, above the grand iris. Less, however, as at Niagara (with which Mr. Charles Livingstone was able, from personal observation, to compare the scene) one has to go to the Canada side in order to behold the great horse-shoe fall, so here we had to cross over to Moselekatse's, or the west side, to gain the finest view of the two chief falls of Mosioatunya. By far the best is that from the longest promontory. Beginning at the west end of the chasm, there is first a romantic fall of about 60 feet in breadth, then an island of 600 feet diameter; after which comes the main fall, consisting of an unbroken volume of water nearly 600 feet wide. This is separated by a few yards of projecting rock from the fall which is second in point of size and volume, being upwards of 300 feet from side to side. East of this lies Garden Island, succeeded, the water being then at its lowest, by a series of bare rocks alternating with a score of narrow falls any one of which would make an English county famous. When the river is full, these may probably be blended into one or two large falls. Near the east end of the chasm are two falls of considerable size, though nothing like the two betwixt the islands. The spray from these last is thrown up to an immense height. We saw the mass of vapor from a Batoka village, four-and-twenty miles beyond, at which distance it appeared to be 300 feet high. The early morning sun paints this vapory mass with all the colors of the rainbow. It descends in a never ending shower upon the large green trees opposite, from the leaves of which heavy drops are constantly falling. No bird sits and sings upon their twigs, or builds her nest amidst their branches. Hornbills and flocks of a pretty little black bird with brownish wings flitted across from the main land to the islands, and thence to the promontory and back again; but they always shunned the evergreen trees, ever dripping with ever-falling showers. After a descent of some 20 feet, the white waters suddenly become, as it were, animated. Comets, with heads resembling stars of the first magnitude, spring into existence, and leap out like living things, three, eight, or a dozen score at once, till the whole fall seems like a mass of salient comets, each having a distinct and beautiful train of pure white vapor. Every few seconds some vigorous little fellow, as if anxious to escape the inevitable abyss, springs out far beyond the range of his companions, with a long train waving behind him. If Niagara has any such phenomenon, I failed to observe it, and never saw anything of the kind in any other waterfall. We tried to get to the bottom of the chasm at its east end. A too adventurous antelope had made the attempt before us, and got within 50 feet of the lowest ground. We could proceed no further, and there left its bones and horns; and, though we got back with ours, we would not advise any one else to try the same experiment."

The party proceeded from the Falls to Sesheki, where they spent nearly a month. The latest of these interesting letters is dated from Kongone Harbor, Feb. 11, 1861. The bishop, and five clergymen, with a farmer, a carpenter, and five black men, had arrived, and Dr. Livingstone advised them to go with him up the Ruvuma, and see whether they could not get into the interior that way. The bishop had decided to take the course of the Shire, and the doctor was ready to carry the clerical party to the vicinity of the Murchison cataracts. There was some hope, however, that the bishop would himself accompany the expedition up the Ruvuma, leaving his companions and their goods at Johann till the exploration of that river.—*Abridged from The Patriot.*

Settlement of the Italian Question.—What right has the College of Cardinals to choose a sovereign for the people of the Roman States? This question should be answered by the sticklers for the Pope's temporal authority. They insist on his prescriptive rights, as though he were a legitimate monarch; whereas he is merely an elective one, and one elected, not by the people, but only by a set of priests. These considerations suggest an easy settlement of the Italian difficulty. Let Louis Napoleon, Victor Emanuel, and Garibaldi agree to allow his Holiness to remain where he is for the present, sitting in the chair of Borgia, supported comfortably on French bayonets, with seat and cushion intervening between their points and his person. Let the Holy Father enjoy all his interest in that position. But let their Eminences have due notice that the next Pope they elect, they must elect him simply for their own bishop; and that he must take the Pontificate as it will come to him, a purely spiritual office, and accept the triple hat without any crown.

Will Story.—The following story is told in connection with the estates of Lord Herbert of Lea, by *The Quarterly Review*:

"The last of the Irish Lords Fitzwilliam was understood to have made a will, leaving the bulk of his property to his friend Lord Onslow, when one morning, at breakfast, the expectant heir, after helping himself to cream, brought the rim of his cup in contact with the rim of the cream jug, to prevent a drop from falling. Lord Fitzwilliam contended that this was ill bred, and showed a want of refinement, inasmuch as Lord Onslow's lip might have touched the part of the cup which touched the rim of the jug. The offending Peer turned the objection into ridicule, and his name was forthwith erased from the will."

Socialism in the Metropolis.—Socialism, in one form or another, is making prodigious progress among our work-people generally. It has its teachers, who know exactly how to adapt their language to the feelings and capacities of those to whom they are sent; and they are indefatigable in their endeavors to make converts. To the rude, the old doctrine of indiscriminate confiscation is preached; to the more thoughtful, a different view of the case is presented. In private rooms, in the dwellings of journeymen and mechanics, small social meetings take place, which attract no attention from without, but within which dangerous and enticing themes are continually broached and enlarged upon.—"*Spiritual Destitution in the Metropolis,*" *in The Quarterly Review.*

Another Emigration of Mormonites.—A body of Mormonites, thirty-seven in number, of whom no less than twenty-five were women, left London on Monday for Utah, on the Salt Lake, *vid* Liverpool, to join the "brethren" who preceded them a few days since. They were collected chiefly from Herefordshire, in which country converts to the doctrines of the "Latter-Day Saints" are said to have been lately very numerous.

India Cotton.—I am glad to notice that the Indian Government is moving in this cotton crisis. They have given directions that the wretched roads leading to the cotton districts be at once repaired, and they are ready by their officers to co-operate in diffusing intelligence among the ryots as to any demands that may arise for cotton. India is unquestionably moving. Bombay has already exported nearly twice the number of bales this year compared with last—231,729 bales since the 1st January of this year, against 100,098 bales in 1859; and if there should come a crisis, it is probable that its resources might furnish from a third to nearly a half of the amount supplied by the American exporters of this year. It will be satisfactory also to the British cotton interest to know that prices are falling for *these* imports, the main one, is small indeed. The greater part of the North, who have explanded Italians for seeking to regain their political liberty, would shrink from seeing the slaves claim the more important right of personal liberty! What interests England most interests the free states least."

The Reconciliations.—The Turin correspondent of the *Morning Star and Dial*, writing on April 27th, says:

"Count Cavour triumphed in the Parliament by means of his obedient majority. But the vote of the Chamber was not the voice of Italy. Italy had seen her greatest citizen wounded and humiliated, and she had murmured at the sight. Therefore imposing manifestations took place everywhere—at Milan, at Bologna, at Naples, at Brescia, at Mandosi—indeed in every place where Italian glory is an animating sentiment. The news brought by telegraph affected Count Cavour deeply. He saw that to govern it is not enough to have a pliant majority. He saw that Italy was against him—that public opinion was about to be divided. To conjure away the danger, the eminent and crafty statesman saw but one means—to alarm the King and appeal to his Majesty to act as mediator between Garibaldi and his rivals. The King appreciated the object of his Minister's demand, and consented to it. He invited Garibaldi to visit him the following day at Moncalieri, the Windsor of Victor Emanuel. Garibaldi obeyed the royal summons. When he arrived at the palace, the King requested him to step into his private cabinet. Garibaldi entered, the door closed behind him, and he found himself face to face with Count Cavour, who made some steps forward to meet him, and held out his hand. Garibaldi did not clasp it. He said he now comprehended why the King had sent for him, and that he was not sorry. Count Cavour then took the word, and proceeded to explain to Garibaldi the whole conduct of the Ministry since he had resumed the portfolio after Villafranca, and even before that period. Cavour supported all his statements by references, diplomatic notes, and other documents. Garibaldi, profoundly moved, according as Cavour proceeded, did not wish to say anything, but listened in silence. When Cavour had finished speaking and explaining his documents, Garibaldi, his eyes filled with tears, rose up, opened his arms. Cavour threw himself into them—he also being deeply moved—and they embraced. Count Cavour explained to Garibaldi the state of things in Italy, and the reasons for the policy he had followed, and the course he intends now to pursue. In short, Count Cavour told him all—all that he wished, that is to say; and the noble and great *enfant* Garibaldi giving his hand anew, and embracing the Minister once more, went out to thank the King for having prepared for him such a meeting. Garibaldi returned home at seven o'clock in the evening, and flung himself on his bed. General Cosenz arrived and said that the Marquis Pallavicini was very unwell, and desired to see him. In the meantime, the Admiral Persano had gone to the house of General Cialdini with the same story. Garibaldi arrived two minutes after Cialdini. When he saw Pallavicini up, and Cialdini by his side, he understood at once the meaning of the innocent mystification. He made a movement toward Cialdini, who rose and came to meet him. Explanations followed. Cialdini acknowledged that he had written his letter under the impression caused by the statement that Garibaldi had ordered the Piedmontese to be received in the Abruzzi with musket balls. The publication of Tripoli's dispatches made all doubts disappear. The two brave warriors embraced, and peace was re established between them. It came in good time. Men's minds were growing excited in Italy, and angry feelings were rousing up. Next day Garibaldi set out with Turr, Cantio, and Pallavicini, for the villa of Genestrello, near Stradella, belonging to the latter, where yesterday Cialdini went to join them."

Home for Dogs.—Not long since I visited the "Home for Starving and Lost Dogs," established in Holloway in October last. *The Times* and other journals wrote against it; nevertheless, its lady promoters have persevered, and the "Home" is *un fait accompli*. It has five patronesses, including the widow of the late Judge Talfourd and the Right Hon. Lady Millicent Barber. The committee consists of seven ladies (all matrons, save one) and five gentlemen, including a captain in the army, a captain in the navy, and a clergyman—Rev. E. Bates, who is "treasurer and honorary secretary." The "Home" is in a back street, and consists of a stable divided into compartments in which the dogs are kept. All of them have been found on the streets without owners—some almost skeletons from hunger, others diseased. A man walks on them to feed them twice a-day, and also takes them out for exercise. I found there the two ladies who are specially active and interested. The canine exhibition was very motley—the majority being of ignored breed and lineage, while others were true English bull-dogs and mastiffs, Highland deer-hounds, Skye terriers, and one was a genuine "Dandie Dinmont." The committee restore lost dogs to their owners when application is made, and give away all unowned dogs after keeping them for a time, "hoping that all who can afford it will make a donation toward the expenses of the 'Home,' in proportion to the value of the dog selected." To prevent dog-stealing, no reward is given to persons bringing dogs to the "Home." The committee justify their movement by the frequent spectacle "of lo stidegs, in a most emaciated and even dying state from starvation, in the streets of London;" plead also "the faithful, affectionate, and devoted nature of dogs;" and prefix to their half-yearly report the words of Sir John Bowring, "I cannot understand that humanity which excludes animals from human sympathy, or releases man from the debt and obligation he owes to them." I have seen enough of London charity *not* to condemn this movement as necessarily incompatible with practical sympathy for *human* wants and woes.

An Egyptian Christian.—On the way the effendi, my interpreter, entertained me about England—what a fine country it was, how much he should like to live there, etc. In a short time I gleaned from him that he was the son of a poor fellah; that by order of Mehemet Ali he had been, with many other boys of his own age, forcibly taken from his home, put to school, and supported at the expense of the Egyptian Government, and subsequently sent to England, professedly to study mineralogy and mining; but he confessed that, although he had amused himself greatly at the Viceroy's expense, he did not know much about mining or mineralogy either. The only thing he had learned was to speak English, and drink beer and spirits. The English ladies also he admired greatly, and, to my no small surprise, I found that he had married an English girl, who was then living with him in Cairo. Previous to his marriage he had adopted Christianity, and assured me that he attended scrupulously to his religious duties, and accompanied his wife every Sunday to the Protestant church. However, I may as well state that the religious ideas of the effendi turned out to be rather elastic, as, two years later, after the death of his English wife, he returned to his former faith, and married a couple of Mohammedan girls.—*Egypt, the Soudan, and Central Africa, by John Petherick, F.R.G.S.*

Sunday Recreation and Early Closing.—Rev. J. B. Brown, Independent, London, on Sunday night lectured from the words, "To undo the heavy burdens," (Isaiah lviii 6,) and in the course of his address he stated that, though he some years ago advocated the opening of the Crystal Palace on Sundays, he would not do so now, because the arguments which he and others used had been recognized, the hours of labor had been greatly limited, and the Saturday half-holiday had been conceded, so that men had opportunities for recreation without encroaching on the Sabbath, which they therefore ought to devote to higher uses.

Proposed New Metropolitan Tramways.—A number of surveyors connected with the scheme of laying down railways in the thoroughfares of London were on Friday engaged in taking measurements, and making the requisite arrangements, with the design of forming a line from Hackney to Shoreditch, which it is said will be completed forthwith. A line from the upper part of Islington to St. Luke's, one from the Bank end of Moorgate street toward Finsbury, and one along the Lambeth Road to Kennington Park, are also contemplated.—*Patriot.*

It is said to be the intention of the Benchers of the Inns of Court to inquire into the truth of certain rumors prevalent with reference to Mr. Edwin James, Q.C.

The John Bull notices, merely for the sake of contradicting it, a raport (which we have hitherto refrained from mentioning) that the late Duchess of Kent died in communion with the Church of Rome. The report is a fabrication, although great pains appear to have been taken to give it currency.

A Census of Servants.—Domestic servants form a very large class, and its distribution corresponds of course to the distribution of wealth. In Bath, one man in sixteen, and a fourth part of all the women, are in service. In Brighton, the proportion is a little lower. In Cheltenham, the proportion of men-servants is higher—higher even than at Cambridge—but not so high as at Oxford, where nearly a tenth part of the men are in service. In Liverpool, hardly more than one man in a hundred is a servant. In London, taking old and young together, one male in seventeen, and one female in every four, live by domestic service. The proportion of men-servants in St. George's, Hanover square, is a fourth part of the male population of the district. Of men and women together, three in five are servants; three are in waiting upon two. On the other hand, in Bethnal-green only one man in a hundred men, and five or six women in a hundred women, live in this way.—*All the Year Round.*

Byron's Palace.—Newstead Abbey, celebrated as the property of Lord Byron, has been finally disposed of. In accordance with the provisions of the will of the late Col. Wildman, the school-fellow and ardent admirer of the poet, who occupied it until his death, the property was put up at auction in London on the 13th of June last. The highest bid at that time was $121,000, when it was bid in by the estate, the reserve bid being $180,000. Lately it has been disposed of to Mr. Wm. Frederick Webb of Westwick, in the county of Durham, an officer of the army, having held a commission in the 17th Lancers, though he has never seen service. He is a gentleman of considerable means, has traveled in India and Africa, and is a person of some literary attainments. He is at present about thirty years of age. It is his intention, it is understood, to make immediate arrangements for taking up his residence at the Abbey. Mr. Webb has not yet indicated whether the public will be allowed the same license for visiting the place as they have heretofore enjoyed.

Mr. Cobden was to leave Algiers last week, and to spend a few days in the South of France and in Paris on his return home. He says he will be equal to the ordinary duties of Parliament; but it will be necessary to avoid a too great exertion of his voice; and therefore he must deny himself the pleasure of attending festive gatherings, and only meet his constituents. In accordance with Mr. Cobden's wish, the proposed banquet at Rochdale will not take place. The honorable gentleman will be received at a public meeting of the inhabitants. We suppose the West Riding banquet will also be given up, for the present at any rate.

A Paper by Mr. A. H. Bailey and Mr. A. Day, read before the Institute of Actuaries, showed that the families of the peerage are an unusually long-lived class. Amongst the males the mean duration of life, at all ages under seventy-three, exceeds not merely that of the general population, but even that of the selected lives of the Equitable Assurance Society. An old age is rather less than that of the Government annuitants, but coincides very nearly with both the former tables.

Reclaiming the Fallen.—A lady in Glasgow has been the means of reclaiming 250 fallen women during the last twelvemonth. So far as is known, twenty relapsed, and of this number several have returned, and are again doing well. Eighty-five of these girls have been restored to their parents, upward of forty sent to service, and the remainder (except one or two of the latest comers) are engaged in miscellaneous employments. At present there are about sixty of the latter under the immediate control and supervision of the lady.

British and Foreign Bible Society.—The fifty-seventh anniversary meeting of this society was held on Wednesday at Exeter Hall, and was very numerously attended. The chair was taken at eleven o'clock by the Earl of Shaftesbury, president of the society. On the platform were the Bishops of London, Durham, Carlisle, and Victoria; Lord Ebury, Lord Charles Russell, Lord H. Cholmondeley, M.P., Mr. Kinnaird, M.P., Mr. Hanbury, M.P., Mr. Pease, M.P., Mr. E. Baines, M.P., the Hon. and Rev. Baptist Noel, the Revs. W. Arthur, Hugh Allan, John Stoughton, and J. Clayton.

The Reconciliations.—The Turin correspondent of the *Morning Star and Dial*, writing on April 27th, says:

"Count Cavour triumphed in the Parliament by means of his obedient majority. But the vote of the Chamber was not the voice of Italy. Italy had seen her greatest citizen wounded and humiliated, and she had murmured at the sight. Therefore imposing manifestations took place everywhere—at Milan, at Bologna, at Naples, at Brescia, at Mandosi—indeed in every place where Italian glory is an animating sentiment. The news brought by telegraph affected Count Cavour deeply. He saw that to govern it is not enough to have a pliant majority. He saw that Italy was against him—that public opinion was about to be divided. To conjure away the danger, the eminent and crafty statesman saw but one means—to alarm the King and appeal to his Majesty to act as mediator between Garibaldi and his rivals. The King appreciated the object of his Minister's demand, and consented to it. He invited Garibaldi to visit him the following day at Moncalieri, the Windsor

Editors' Book Table.

AFLOAT AND ASHORE: A SEA TALE. By J. Fenimore Cooper.—Why cannot this and other of Cooper's nautical tales go into the army libraries? Filled with purely religious reading;—many will turn away from a library exclusively religious, who would be attracted by a well-selected miscellaneous library. There can be no objection to including in such a library a few standard works of fiction, of good moral tendency. Several of Cooper's novels inculcate courage, chivalry, patriotism, and the spirit of energy and daring appropriate to war. While we thus suggest one relief for the tedium of life in the camp or in barracks, we need only to remind the collectors of good home libraries that another volume of Townsend's edition of Cooper, with Darley's illustrations, has appeared.

ANNALS OF THE AMERICAN PULPIT. Vol. VII. Methodist. By Wm. B. Sprague, D.D. New York: Carter & Brothers.—We need not add one word to our previous commendations of the plan and execution of this work as a whole; but we must say that, in some respects, this volume is the crowning excellence of the series. In previous volumes the author has had to do with subjects with whom he had more immediate affinities of doctrine, polity, worship, literary and religious culture; in this, his observing mind, his widespread correspondence, and his impartial pen, have enabled him so to sketch and group some scores of eminent Methodist preachers as to give entire satisfaction to the journalists and critics of the Methodist body. We have observed in many Methodist journals tributes to the accuracy and fairness of the work, and we cheerfully bear testimony to its variety, richness, vivacity, and instructiveness. Like former volumes, it exhibits the correspondence of many of the illustrious living touching the remembered dead.

—We are late in noticing Mr. Virtue's edition of THE LONDON ART JOURNAL for March, 1861. The art of war is just now so exacting upon our columns that the arts of peace are apt to be overlooked. But this number of *The Journal* seems in harmony with the times; its engravings are the *Armorer*, Modern Italy, Cupid *captured* by Venus, from the group by Fontana;—all fine subjects and well executed. As an instructor in art, an educator in taste, an agreeable entertainer in the family, Virtue's *Art Journal* is one of the most welcome and valuable of visitors.

The May number has just come to hand, with three superior engravings. Lossing's spirited sketches of the Hudson are continued.

LITTELL'S LIVING AGE.—Hardly had the last weekly issue for April dropped upon our table, when it was followed by the bound volume embracing the four first months of the year, and giving in compact and accessible shape the best selections from the best periodical literature. The care with which Mr. Littell makes these selections, the impartiality of his judgment, the range of his reading and experience, the promptness and regularity with which he sends forth his magazine, make this one of the most valuable, as it is one of the most available, sources of literary culture. Mr. Randolph, 683 Broadway, is the agent for this city.

CURRENTS AND COUNTER-CURRENTS. By Oliver Wendell Holmes. Boston: Ticknor & Fields.—This volume embraces sundry lectures, essays, and reviews by Dr. Holmes on medical topics. We cannot agree with his wholesale denunciations of homeopathy, but we fully accord with *The Congregational Herald*:

"Oliver Wendell Holmes is at home in medical science and natural history; and in these departments we like to hear him speak, just because he speaks from knowledge and experience, and often with a charming wit and humor. But when Dr. Holmes attempts to speak on theology, we are compelled, out of sympathy for him, to wish he would keep as silent as some of our church-members do in the conference meeting, and adopt their excuse, 'I don't want to show my ignorance.' We know physicians who are at home in Christian experience and theology, but Dr. Holmes is not one of them. Faithfully as in this volume he has exposed quack doctors, he ought not to turn quack doctor in theology. Infinitesimal doses (although more would be salutary) of *Ne Sutor Crepidam* would do him good. To be sure he says some good things about religion, and did Tom Paine; but the good things are like stray grains of wheat in a heap of compost. When Dr. Edmund Halley was sputtering his infidelity in the presence of Sir Isaac Newton, Sir Isaac is reported to have said to him: 'Dr. Halley, I am always glad to hear you when you speak about astronomy or mathematics, because these subjects you have studied and understand; but you should not talk of Christianity, because you have not studied it. I have and am certain that you know nothing of the matter.'"

LETTER FROM ILLINOIS.

SPRINGFIELD, May 13, 1861.

TO THE EDITORS OF THE INDEPENDENT:

More than 25,000 troops for the United States and the state of Illinois have already been offered in Illinois More are enlisted and anxious to be called into service. The southern counties, so largely Democratic, it was presumed would be slow to offer troops for the defense of the Union; but the members of the Legislature from that part of the state insisted that the companies for the state service and also for the General Government should be taken from the several Congressional districts alike. The heart of Egypt could not consent to be passed by, and they furnish willingly their quota of men, and as cheerfully vote for the appropriation for their support.

The capture of the state militia at St. Louis under Gen. Frost by the United States forces at the arsenal, under Commandant Lyon, has surprised no one in these parts who is much acquainted with public movements in Missouri. The Governor of Missouri is a Secessionist, and has long been plotting to give over the state into the hands of the arch-traitor Jeff. Davis. He has a majority of the Legislature in sympathy with him. They have recently held *secret* sessions, and as soon as the news of the capture of the militia by the United States forces reached the Legislature, in double quick time they passed "the Military Bill," and it is now a law. Under this law, as I understand, the Governor proposes to bring the people to take an oath of allegiance to the state of Missouri:—a sort of concealed method of bringing the Missourians to vote *secession*. But a few days will reveal in what direction that state will go. A desperate effort will be made by the Governer and the Legislature, and all who sympathize with the Secessionists, to push their mad schemes so far that it will be impracticable to return. The slaughter of twenty to twenty-five persons, shot down by the United States soldiers who were violently assaulted by the mob, is now used by the Secessionists to stir up the people and array them against the Government at Washington. Missouri has scarcely an interest which will not suffer immensely by secession—all her interests are with the free states; but she is, and ever has been, in the hands of unscrupulous politicians; and now, with a Governor who will leave no stone unturned to unite the fortunes of the state with the Cotton Confederacy, she is in imminent danger of plunging into the gulf. The Union men are numerous and determined; but, like almost all Union men in the border slave states, they are Union men in a qualified sense—Union men with an *if*, and that *if* covers a compromise utterly ruinous to the vital interests of freedom.

It is remarkable with what unanimity the so-called Union men of the border slave states repudiate all ideas of *moral* obligation to maintain their allegiance to the Government at Washington. The Constitutional obligation of citizenship and obedience to law, I have seen no instance of acknowledgment of by any man, as of moral obligation, in any of the slave states since the rebellion first broke out, with perhaps the exception of Parson Brownlow. Doubtless there are many such; some prudently escaping to the free states for safety, and others held in silence by the reign of terror pervading their region. A gentleman in Mississippi writes to his friend in this state, "What shall I do? I have 100 hundred negroes. I have three sons, and they are urged off into the Confederate army. I am a *Union* man. I would say so. But what can I do? If I speak, it only increases my danger. I cannot bear to have my sons sacrificed! And then we have just heard that within twenty days after the proclamation calling for troops, 100,000 men were offered the Government at Washington, and $100,000,000 to carry on the war! Is this true?" I give the substance. I am well acquainted with the gentleman to whom the letter was written, and he informed me, "I wrote to him (about four days ago.) Fair, it is true that 100 000 men were enrolled in our army in twenty days, and in twenty days more another 100,000 were ready and anxious to enter the public service, and any number more that are wanted are ready. It is all true that $100,000,000 were offered the General Government as the 'sinews of war,' and any number of millions that may be wanted are ready; and, sir, my advice to you is, leave all, and come at once to the free states."

A physician with a good practice, only a few days ago, left one of the towns in Missouri. He had due him there $1,700; but he left it with little expectation of ever obtaining a penny of it, and has gone to his native state, hoping to be employed in the army. But I must stop. Time and space too would fail me to relate incidents of this sort, occurring almost daily.

Cairo is rapidly becoming a well-fortified post. Two regiments from Indiana, we are informed, are ordered there. No boats are now allowed to pass down or up without examination; and if goods contraband of war are found, they are detained, and the boat confiscated. It is expected soon to put an end to the carrying of provisions, and perhaps all intercourse, with Ohio and Missouri, which is in the interest of the loyal states. Lucky are we in various. Her Governor

The accounts from the South. But the strong nor evidentiment of many—perhaps a majority—of her Union holds her in check for the present. It is to be feared that in the end Kentucky and Missouri too will unite their fortunes with the South. The case may be stated thus, viz.: 1st. A large, influential class are heartily and openly for secession, and in various ways doing much for it. 2d. The Union men are all of the conditional, the compromising Union men. 3d. The chances of obtaining a compromise are very small. The conclusion is, they will be pushed out of the Union, because the Union men do not allow that there is a moral obligation to maintain their allegiance to the General Government. They have no consciences in the matter. They only inquire, "Will it pay?" and are strongly urged that it will not. But if these states secede, there is a terrible day of retribution for them. Just think of Missouri in the ranks of secession, and Lane and Montgomery of Kansas notoriety leading the army of the Southwest from the old battle-ground of freedom south to invade Texas. The quondam members of Blue Lodges would come in remembrance, and the result it is easy to predict.

Yours, H.

Commercial and Financial.

ENGLAND AND THE INSURRECTION.

Sydney Smith said of Lord John Russell that he would take command of the Channel Fleet at a day's notice; by which we understand the reverend Dean to mean that his Lordship belongs to that class of men who are always running before they are sent, who are never troubled with any doubts of their own powers, and are quite as ready to undertake a gigantic enterprise for which by no earthly possibility can they have the slightest qualification, as any small affair to which they have always been accustomed. His Lordship justifies this description of his character in the view he seems disposed to take of the troubles in this country—a view adopted, apparently, without consideration, and announced without reflection.

In suggesting the possibility of England's acknowledging in any way, however partially, the rebellious organization calling itself the Confederate States of America, he can hardly have taken time to consider that one nation can put itself in no more offensive relation to another, than to recognize a merely incipient rebellion within its borders as a legitimate revolution, and its instigators as rightfully forming a sovereign state. And in objecting to any regulations which this Government may see fit to establish for the enforcement of its laws, and especially in suggesting that those regulations may be disregarded, he forgets in his zeal for British commerce that he has to deal with a nation which, in its infancy and in its youth, has not hesitated to enter upon a struggle with his own for the protection of its rights, and at neither time in vain. Lord John has, on this occasion, apparently taken command before putting himself to the trouble of learning the difference between starboard and larboard.

There is a distinction between war and revolt which it will be well for them to keep in sight in the British Parliament. The United States is not, strictly speaking, at war although it has 50,000 men in the field, or ready to go into it. It has declared war against no other nation, but has simply called out a portion of its military power to suppress an insurrection and enforce its laws. Neither the law of nations nor precedent will justify any friendly power in recognizing the insurgents as having belligerent or any other national rights, apart from those belonging to the parent Government, unless it is disposed to acknowledge the justice of their cause and believes in their power to assert it. To do so, at any rate, is to put itself in a hostile attitude to the United States and to avow the determination to abide the consequences. Whatever Lord John Russell may think on this point, we are persuaded that the English people will be in no haste to assume such a position, and will be careful to consider the consequences that would inevitably follow it. It is simply a question of peace or war with the United States. And it would involve not merely the question of aiding the Cotton states against the Free states. England's nearest neighbor would not be likely to stand by idly where blows were falling so thickly as they would in such a warfare, even were he not invited to take part in the fray. The natural sympathies of the English people are with us in a contest the root of which is African slavery; and their natural fears will aid their better judgment. At least so we shall continue to think until we are better advised than by the ill-considered and hasty reflections of Lord John Russell.

It has taken us in this country just six months to dissipate a popular fallacy, and learn that Cotton is *not* King. The moment that potentate set up a court of his own, and appointed Jeff. Davis as his prime minister, it became manifest to all men that he was not a King, but only a Mumbo-Jumbo. Cotton is an article of trade from which a useful cloth is woven, a convenient thing to have when it can be easily got; a thing to do without when it can be had no longer except at the sacrifice of the rights of a free people. It will not take Manchester much longer to learn this lesson, if it does so long, than it did New York. If the Bank of England puts up the rate of interest, it is felt to its very finger-ends in Wall street, but nobody thinks of calling out the 7th Regiment. The laws of trade work from the circumference to the center as well as from the center to the circumference. There is a flow from New York to London as well as from London to New York; and if our political exigencies are such that we must interfere with the regular supply of cotton from this country to Manchester, then Manchester must learn to do without it or look elsewhere. We don't see what Messrs. Cobden, Bright, and Russell can do about it but submit to the inevitable. If the condition of affairs with us makes it necessary to shut up the ports of Charleston, Savannah, Mobile, and New Orleans as ports of entry for the protection of our revenue laws, it is—with all due respect to Messrs. Cobden, Bright, and Russell—none of their business. Their business is with their own laws, not ours. If anywhere on our coast the people are disposed to carry on smuggling, whether they propose to do it by proclamation and defiantly, or whether in a more clandestine manner, we put a stop to it. If to put a stop to it, it is necessary to shut up all the ports on a long line of sea-board, and to do so by a large force, the right and the principle is the same as if we only shut up the port of Coney Island by a single revenue-cutter. If the politicians of the Isle of Dogs should, in convention assembled, pass an Ordinance of Secession from the British Crown, would England submit to the opening of free ports in the new state of the Confederate Dogs? For convenience sake, and to avoid circumlocution, we call the measure of protection we resort to at the South a blockade, but it is nothing more nor less than shutting up ports of entry for the enforcement of our own laws for the collection of revenue, and for reducing a widespread rebellion. If our own citizens are caught in the attempt to evade these regulations for asserting the legal rights of the Government, they are dwelt with as the harbor police of this port would deal with a Jew peddler who should come ashore with his pockets full of gold watches not on the ship's Manifest. If the delinquent, who may attempt to run the Southern blockade, should happen to be a Liverpool trader, he would be dealt with as an English bagman would be, if detected, who should come ashore from a Cunard steamer with a thousand dollars' worth of diamonds in the lining of his carpet-bag; or an American traveler would be if caught at Dover with folds of Brussels lace wrapped up in his neckcloth; or an Englishman would be at Calais with a set of Sheffield cutlery in the false bottom of his trunk. The right of all civilized nations to protect their own revenue laws is one universally acknowledged, and the nationality of the delinquent is neither regarded nor inquired after. This right we are not disposed to give up, and it will be well for any other nation to think twice before interfering with it. If at any point on our coast we interdict the introduction of certain articles of trade, or if we interdict all trade altogether, both export and import, we have good reason for it, and shall see that the laws are enforced within our own territory. This and this only is the meaning of the blockade on our Southern sea-board, and the sooner Lord John Russell and the English Ministry apprehend the real state of the case, the better for all parties.

It is said that Mr. Jeff. Davis has sent out letters of marque to be disposed of in London. Mr. Jeff. Davis has no more right to issue such letters than the Mayor of New York, the Governor of Coney Island, or the Mayor of Liverpool. The sooner we come to a clear understanding on this point also, the better. Any vessel, no matter what its nationality, arresting and robbing peaceful traders on the high seas without commission from a recognized Government, is simply a pirate, and to be so dealt with. If our Government does its duty, and we have no doubt it will, the officers and crews of such vessels, if caught, will, no matter what flag they may carry, be hung up at their own yard-arms. Whether they hail from London, or Liverpool, or Louisiana, if they can show no better authority for their depredations than Jeff. Davis's Proclamation, or Jeff. Davis's letters of marque, these are no more to be regarded than if they were a roving commission from Lafitte, the Pirate of the Gulf, signed, sealed, and delivered in 1761, and as pirates they are to be treated. Lord John Russell utterly mistakes the question at issue here, and the temper of our people, in suggesting that the rights of belligerents can belong to traitors. The United States is about to suppress an armed insurrection, and her power and purposes must eventually command the respect of all kindly Governments.

COTTON AND CIVILIZATION.

The cotton-clothed world will have to get its material elsewhere than from the Southern states for a time; and though this may be felt to be inconvenient, it will be the means of remedying a great evil. The Secession States must be prevented from realizing its cotton crop by both a land and water blockade. This is the overruling necessity of war, and will insure a speedier victory over rebellion; but independent of this, the cause of civilization all over the world will be promoted by it. The interior of Africa has been opened of late by remarkable discoveries by intelligent travelers, and it would seem as if the resources of Africa were delayed to these latter ages for the sake of removing American slavery.

Africa will soon be the great source of cotton supply. The cotton there grown is reported to be of longer and better staple, more like our Sea Island cotton, than any grown in India. It is now being cultivated by European, chiefly English, capital; and the African laborers are being taught to cultivate the plant with more care. Every year sees an increase of arrivals in English ports of African cotton, and the native African kingdoms and rulers are learning the arts of civilization, and especially that it is more profitable for them to raise and export produce than to sell their countrymen as slaves.

It required the force of a hurricane—in the shape of a civil war like the present, in which the South has forced the North to raise the standard of freedom against the attempted domineering spirit of Southern supremacy—to root up the hold on the world which slavery had got by its cotton products, raised exclusively by slave labor. All Europe is now enlisted against slavery in the most practical way. The cotton manufactories of the world are thrown for a while on their beam ends—the usual sources of supply have been forcibly stopped—that on which they most depended; and new sources must be encouraged. Such sources are within ready reach. Africa and Asia offer these sources; and the civilizing of the African and the Indian will be hastened by the turning of hundreds of millions of pounds sterling into the hands of those nations, instead of into the hands of a cotton South American Confederacy.

Slavery will be abated and finally extinguished on this continent, and Africans will rise in freedom and intelligence on their own soil.

This seems to be the certain result of the present Godsent war. Let us therefore rejoice and persevere accordingly. The petty suffering of the day will terminate in a glorious result to this country and to humanity. Slave and free labor cannot long coexist. One must drive out the other. They are like oil and water—impossible to commingle.

The cotton plant, after the bread plant, is most essential to man's civilization. There is no limit to the increase of the consumption of cotton except in that of the race itself. We are a cotton-clothed humanity. Cotton is more suitable for the wants of all than wool or silk, or furs or skins of any kind. Cotton, a vegetable product, is much cheaper to raise and to manufacture than any of the others, which are all animal productions. Cotton the world must have, but it can be obtained in a way consistent with the progress of the world in civilization.

Habit and custom in wrong courses are too powerful to change except by violence—by a greater power raised temporarily to overthrow them. The manufacturers of cotton only look to where they can obtain their supplies most readily, cheaply, and steadily, and do not look beyond this point. All or any injustice in the mode of raising the cotton they did not regard. It required, therefore, some storm in the heavens to change this habit and custom. The storm is now raging. The dependence of Europe on a supply of cotton in the Southern states is destroyed for ever. The other sources are now being resorted to, and the capital and skill and general power of France and England is being directed to those countries where cotton can be obtained more steadily and righteously, because raised by free labor.

The Northern states of this Republic are therefore fighting the great battle of civilization as well as of freedom and political rights. Immediate action to this was quickened by the domineering spirit of the South, who think it better to reign (if they can) out of the Union than serve within it.

EUROPEAN ADVICES.

The Persia brings us over a million of dollars in specie, and more is expected by the coming steamers, our large exports forcing these remittances. Since the 1st of January, our exports have increased seventeen millions dollars, while our imports have decreased to the extent of twenty-five millions, as compared with last year, showing that gold must continue to come to us from Europe. Advices by the Persia announce a further advance at Liverpool in prices of wheat and flour, and a very considerable advance in that of cotton. Breadstuffs are arriving in large quantities here from the West—so that the combination of circumstances insures good returns, which will enable us to carry on the war with *financial* vigor. The cotton market in Europe is much excited, but there are twenty-three weeks' ordinary consumption of cotton in stock at Liverpool of American descriptions—namely: 977,000 bales, of which 803,000 are American.

The Bank of England has not lost specie yet, but is expected to do so from renewal of shipments to the East, as well as to this country. An increased stringency in the European money markets is expected.

The policy of the English and French Governments will be that of strict neutrality toward both parties in our civil war. The Cunard steamers refuse to bring any war materials, though freely offered.

MONEY MARKET.

Money continues in excess of the demand, with great timidity on the part of capitalists in placing,—looking with excess of scrutiny into the various securities offered on collaterals. Good houses can easily obtain call loans at 4@5 ₱ cent., though 6 ₱ cent. is the common rate in ordinary cases on good collaterals. The discount market is very dull. Little paper of the right kinds is to be had, but strictly first-class notes are readily taken at bank rates for short dates, and 7@10 ₱ cent. for long dates. The two Government loans now on the market are attracting most attention. All the Government wants will be bid for. The time for putting in bids for the nine million loan is extended till next Saturday. The bids may be made either for a 6 ₱ cent. stock or for a two-year 6 ₱ cent. Treasury note at par or upward. We observe with gladness an increase of exports, which, for the week ending May 18th, amounted in value to $2,366,166. The exchange market on Europe is weak at the rates asked. Bills on London are nominally 106¾, but the leading bankers cannot get over 106, which, if offered, they readily accept for 60 days' bills. Commercial bills are 105@105½, but the bankers have bought freely of them. Grain bills are numerous, but sell readily. Rates generally have a downward tendency. Flour is freely shipping to Liverpool. The export of cotton from this port is on the increase. For the week ending May 16th, $496,288 worth of cotton was shipped, against only $33,193 in the corresponding week of last year. Vessels are coming in in ballast in large numbers, seeking an outward freight. Though the shipment of cotton from Secession ports is stopped, cotton is yet allowed to come to New York by land, where it can be shipped, but this traffic will most likely be stopped, if Government seek to cripple effectually Southern resources.

The Western exchanges exhibit more difficulty than ever, and remittances from the West are nearly impossible,—instead of which, produce is bought and sent on, the proceeds being applied to the payment of debts due to New York merchants. We copy the following letter from *The Boston Bulletin*, showing the difficulties of getting exchange at Chicago:

"CHICAGO, May 14th.

"You of course have known for some time back of the great difficulty our merchants have been laboring under in regard to exchange on the East. It has at last become a matter of actual impossibility to procure enough to meet the paper with at any price. I saw at the Board of Trade yesterday 17 and 18 per cent. first and last for exchange, and one merchant offered 16 per cent. for $10,000 worth and could not get it. It is of course needless for me to say that, under these circumstances, a good deal of our paper is not being met, some is being renewed on short time, and some withdrawn indefinitely. I know of several jobbers who are not paying,—some who have always been prompt heretofore—and chiefly from the causes above stated. I have not thought proper to mention any names in this connection, because I think they have money enough to pay with, such as it is. There is great excitement in regard to our currency, amounting to a perfect panic, and in consequence our jobbers tell me their collections are not more than a quarter what they ought to be. Many of the jobbers are now in the produce market, and are active shippers for the purpose of making their own exchange. I cannot learn of any who I think are taking advantage of the times and circumstances to let their papers pass because they are actually not able to pay. To my certain knowledge, some of the best and most solvent houses we have, have had to have some of their paper withdrawn. The present high rates of exchange are likely to continue until the matter is definitely settled, whether our currency is good for anything or not. Parties in the country are afraid to handle the money, fearful that it may become worthless even in transit; however, as before stated, our collections are light. It is generally considered that some definite result will be arrived at as to the currency during this week."

Two old Albany banks—the Bank of Albany and the Bank of the Capitol—have suspended payments, and have positively failed—their capitals being all lost by fraud and bad debts Their circulation is well secured, but their failures have inspired much distrust of banks, especially old ones.

The city banks have materially curtailed their loans, but will shortly increase them, as it is understood that they are ready to take a large proportion of the new Government loans. Their discounts of business paper are much reduced.

STOCKS.

The chief transactions in Government securities have been in the coupon and registered sixes of 1881, at steady rates. Treasury notes are well held. The Secretary of the Treasury will award on Saturday the balance of the 6 per cent. loan, authorized by the act of Congress of February 8th. The right to reject all bids not considered advantageous, and to substitute an issue of Treasury notes instead of stock, is reserved.

In state stocks there is a large daily business in Virginia, Tennessee, and Missouri 6's. Some of the orders to buy are said to come from the South. These stocks are now considered *fancies* in Wall street, as no confidence is felt that the half-year's interest will be paid in July. The oversales of the Bears have occasioned an active demand to supply stock due on short contracts.

Free-state stocks are rarely offered for sale. Railroad bonds are inactive, being well held.

In railroad stocks the dealings are confined to the habitual operators in Wall street. There is no investment demand. Illinois Central shares are the most buoyant. There is a scarcity of cash stock, owing to large oversales on sellers' option. The ease of the money market and the overeagerness to sell by operators for a fall, thus (together) keep the market steady.

LATEST BANK STATEMENT.

Week ending	May 18, 1861.	May 11, 1861.	Differences.	
Loans	$120,007,806	$125,132,296	Decrease	$1,477,868
Specie	39,577,980	38,861,545	Increase	736,435
Circulation	9,061,131	9,304,241	Increase	7,842
Exchanges	16,350,420	17,360,570	Decrease	1,010,150
Deposits	93,179,527	94,879,067	Decrease	1,700,440
Proportion of coin to liabilities	36 67-100	37 24-100	Increase	1 43-100

COMPARED WITH PREVIOUS YEARS.

Week ending	May 21, 1859.	May 19, 1860.	May 18, 1861.
Loans	$128,701,553	$124,938,389	$120,007,806
Specie	26,090,008	23,738,193	39,537,980
Circulation	8,352,723	9 035,522	9,061,131
Exchanges	24,177,518	25,339,414	16,350,420
Deposits	88,554,130	86,990,280	93,179,527
Proportion of coin to liabilities	26 9-10	26 40-100	36 67-100

IMPORTS AND EXPORTS.

The following are the Custom-House tables of the trade of the port for the week and since Jan. 1st:

IMPORTS.

For the week.	1859.	1860.	1861.
Dry Goods	$1,188,826	$859,087	$412,763
General merchandise	3,114,137	4,657,500	1,915,711
Total	$4,323,913	$5,517,587	$2,328,479
Previously reported	88,024,191	85,697,556	64,095,659
Since Jan. 1st	$92,347,134	$91,215,143	$66,424,138

EXPORTS OF PRODUCE AND MERCHANDISE.

For the week	$1,397,295	$939,509	$2,366,166
Previously reported	22,154,808	29,751,594	44,847,152
Since Jan 1st	$23,552,203	$30,691,103	$47,213,318

EXPORTS OF SPECIE.

For the week	$1,926,491	$533,881	None.
Previously reported	14,639,001	12,895,147	2,898,598
Since Jan 1st	$16,566,392	$13,429,028	$2,898,598

DRY GOODS.

The abnormal state of the market continues without expectation of change. Regular military goods are the only kinds wanted, and the production of these is likely to be not only ample, but in excess after the first outfits for the troops are complete. Army cloths and gray blankets are most wanted. The ordinary demand for goods has ceased nearly altogether, and both cotton and woolen goods are a drug on the market. The stock of cotton goods is very large—sufficient for twelve months' ordinary consumption; and as the cotton factories are either put on short time or stopped altogether, the difficulty of getting cotton from the South will not be felt. Should the war be prolonged, however, cotton goods must rise enormously in price. There is very little export of cotton goods now from fear of the privateers. Domestic prints move very slowly—the city and near-by trade being the only consumers. Prices are firm, as there is a disposition to hold over till next season in expectation of better prices and a better condition generally of things than can possibly be obtained at present. Lawns are quiet. Cotton duck is in request for army tents, and prices have advanced. Heavy cotton goods are held for an advance. Light goods are firm without change. Bleached shirtings are inactive. In woolens fancy cassimeres seem the only saleable article. Silk mixed goods are in excess of supply. Challies and delaines are unsaleable.

In foreign goods there is a complete suspension of dealings. The importations of the week are $421,768, of which only $76,300 was entered for consumption. The rest went into bond. The few auction sales now held are solely for cash. No goods are thus sold on credit, and prices of all silk goods are very low.

REVIEW OF THE MARKET.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—The market since our last has declined. Sales of Pots at $5 37½, and Pearls at $5 50@$5 56.

COFFEE.—The inquiry has been limited, and the market is heavy. The sales embrace 610 bags Maracaibo, closing at 13¼ @14c.; 600 do. Jamaica at 12½c.; 1,295 do. Rio at 12¾ @13¾c.—the latter an extreme price; 200 do. Laguayra at 14@14¼c.; 750 mats Java at 16½c.; 250 do. Macassar and 500 do. St. Domingo in bond for export on private terms.

The stock on hand comprises 78,172 bags and mats, and at all ports, 84,770 bags. We quote Rio at 10¾@13½c. for Ordinary to Prime; Maracaibo at 13¾@14c.; Laguayra at 13¾@14¼c.; Java mats and bags at 16¾@17½c., four and six months: and St. Domingo at 12c., cash.

COPPER.—The market has been dull and heavy; the closing sales of 100,000 lbs. at 19c., cash.

COTTON.—The market is quiet and prices are lower under the less favorable news from Europe. We quote Middling Uplands and Gulfs at 13¾@14c.

FISH.—The market has remained very dull, and the country trade, usually good at this time of the year, is very light. The sales of the week comprise 1,200 quintals St. George's Bank, at $3 60@$3 70—a further reduction since our last. Mackerel is in little better request; sales of 1,600 bbls. No. 1 at $14@$14 25; $5 25@$5 50 for No. 2; and $3 75@$4 for small No. 3. Herring are neglected. We quote Scaled, per box, 20@22c.; No. 1 at 10@12½c.

FLOUR AND MEAL.—The past week there has been greater activity in shipping brands of Western Canal Flour; the arrivals have increased, and prices have declined. This, with a further decline in freights, and a better market for sterling exchange, has stimulated the inquiry for export, and the liberal arrivals in prospect have induced holders to meet the demand readily, and we are without any stock of moment. Choice Extras are still quite scarce and in good demand for the local and Eastern trade, at full prices. Shipping brands of Round Hoop Extra Ohio have sold readily on arrival, and are firmly held; the demand has been chiefly for the West Indies and Central America—and are firm at the close. The medium grades of Western Extras are dull and lower at the close, and State Extras are heavy at a decline of 5@10c. per bbl. Since our last, Canadian Flour has been in fair demand, at higher rates for Choice Extras, and at lower prices for the low grades—these close heavily. Southern Flour has gradually improved, with a good local and fair shipping demand; the arrivals have been limited, and the stock is small of all kinds—closing with an improved tendency. Rye Flour is in limited request, and is steady. Corn Meal is less plenty, and has advanced.

GRAIN.—The Wheat market the past week has been very active. The arrivals have been large. Much of the Wheat has proved to be out of condition. This has been pressed on the market, and has been sold at a decline of 3 to 5c. per bush., and is nominal at the close: but Prime has been well sustained under a lively export demand. The improved demand for sterling exchange, and a further decline in freights, have induced more activity. Red Western has been in brisk demand, and is scarce and better. Choice White has advanced, and is in brisk demand for milling. The stock of this is limited. Barley has been in moderate demand at about previous rates. Barley Malt is lower and inactive—78@80c. Oats have improved with a brisk demand and light stock. Rye has ruled quiet, and is steady. Corn has been freely offered, and with unfavorable news from Europe, prices of New have declined 6c, and Old 2c. ₱ bush. White is very scarce, and nominal. Yellow is not plenty, and is comparatively dear. This is in fair demand for export and the trade.

GUNNY BAGS AND CLOTH are entirely nominal.

MOLASSES.—The market is quiet and somewhat irregular. Prime grades are steady, while the common qualities are heavy. The sales are 730 hhds. Cuba Muscovado at 15¼@20c.; 278 bbls. mainly Trinidad at 19@20c.; 200 hhds. Porto Rico at 22½@29c.; and 150 bbls. New Orleans at 32@33c., cash and 4 months.

NAVAL STORES.—Crude Turpentine is held firmly—last sale at $4 50. Spirits Turpentine has been quiet and steady—last sale of 50 bbls. at 75c. We hear of large lots offering at 72½c. Common Rosin continues to tend upward; sales of 12,500 bbls. at $2 afloat and in yard, and $2@$2 12½ ₱ 310 lbs. delivered. Fine Rosins are active at advanced prices; sales of 4,300 bbls. Strained Common No. 2 at $2@$2 25 ₱ 310 lbs., and 3,700 bbls. low to good No. 1 and White at $2 25@$4 50 ₱ 280 lbs. Tar has been quiet, and we have only to report 100 bbls. North county, As it runs, at $3 in yard. City Pitch has been very quiet and nominal. Sales of 50 bbls. at $2 25 delivered.

PROVISIONS.—The demand for Pork the past week has been limited, and the market for Mess has declined rapidly, and Prime has ruled very quiet, and is now nominal. The demand for the army and navy has proved limited since our last, but holders of heavy Mess have not evinced a desire to realize at the prices offered, preferring to take the chances of the market rather than sell. Prime Mess of desirable quality is scarce, and wanted, at full prices. Common is not plenty, but is firm. Butter has ruled firm under a good demand and light arrivals; the stock of choice is limited. Tierce Beef has been in better demand, and is not plenty. Choice and Extra Prime Mess have sold at higher rates. Beef Hams are without change, and are quiet. Bacon is a shade lower, and is quiet. Cut Meats are much lower, and are plenty and dull. Lard is lower, and has sold more freely for export and the trade. Butter has declined; at the abatement the demand is fair for export to Liverpool and the trade. Cheese is without change, and has been in fair request for the trade.

RICE has been in more active demand, and prices have improved—the market closing firm at $5 75@$6 75 ₱ 100 lbs. The sales for the week amount to 4,100 tierces.

SPELTER is quiet and nominal. We do not hear of a sale.

SUGARS.—The market is dull and heavy. The sales are 3,251 hhds. Cuba at 4¾@4¾c.; 1,175 boxes do., part at 4c.; 810 hhds. Porto Rico at 4¾@5¾c.; 53 do. Texas at 4¼c.; 50 Melado at 2¾c.; 19,976 bags Manilla per Horizon at 3¾c. cash in bond; and 1,905 boxes Havana at 4¾@5c.

WOOL.—There has been a fair demand prevailing for low medium Wools for military equipments; other descriptions are very quiet and nominal. Foreign Fine are neglected; there is scarcely any inquiry whatever. The sales of the week comprise 50,000 lbs. of California low medium grades at 25c.; 15,000 lbs. California fine at 30@42c.; 13,000 lbs. of Fleeces at 34@37c.; and 60 bales of Fine unwashed California at 27c.

PRICES CURRENT.

REPORTED EXPRESSLY FOR THE INDEPENDENT.

ASHES—DUTY: 15 ₱ ct. ad val			
Pot, 1st sort	—	a	5 37½
Pearl, 1st sort	5 50	a	5 56¼
CANDLES—DUTY: 15 ₱ ct.			
Sperm, ₱ lb	30	a—	32
Do. pt. Lf'ohs & Co.	40	a—	42
Do. do. J'&M'y	40	a—	42
Adam'tine, City	17	a—	17½
Adam'tine, Star	17	a—	17½
COAL—DUTY: 24 ₱ ct. ad val			
Liv. Orf'l ₱ ch'n	—	a	6 50
Sidney	—	a	4 50
Pictou	—	a	4 50
Anth'e ₱ 2,000 lb	4 00	a	5 00
COCOA—DUTY: 4 ₱ ct. ad val			
Marac'o in bd. ₱	26	a—	26½
Guayaquil in bd.	—	a—	12½
Para, in bond	—	a—	—
St. Dom'o, in bd.	—	a—	—
COFFEE—DUTY: 15 ₱ ct. ad val			
Java, white, ₱ lb	16½	a—	17
Bahia	none.		
Brazil	10¼	a—	12¾
Laguayra	13¾	a—	14¾
Maracaibo	12¾	a—	14
St. Dom'o, cash	11¾	a—	12
COPPER (KUPFER)—DUTY: Bolts and Braziers', 15; Pig, Bar, and Sheathing, FREE.			
Sheath'g, new, (sulla) ₱ lb	—	a—	24¾
Sheath'g, old	17	a—	17½
Sheath'g, yellow	18	a—	—
Pig, Chile	—	a—	—
Bolts	—	a—	28
DOMESTIC GOODS—			
Sht's bn. ¾ ₱ yd	6	a—	7¼
Shirt'gs, bld	—	a—	8
" S. I. do.	7	a—	8¾
Shet'gs br. 4-4	7	a—	8¾
Shet'gs br. 5-5	9	a—	10
" bl. 4-4	nom.		
" bl. 5-4	8¾	a—	10
Calicoes, blue	nom.		
Calicoes, fancy	6	a—	11
Br. Drills	7½	a—	9
Kent. Jeans	8	a—	18
Satinets	30	a—	60
Checks, 4-4	nom.		
Cot. Os. So. No. 1	nom.		
Cot. Os. So. No. 2	nom.		
Cot. Batts	nom.		
Cot. Yn. 5@12 ₱ lb	nom.		
Cot. Yn. 14@20	nom.		
Cot Yn. 20 & up	nom.		
DRUGS AND DYES—			
Alcohol ₱ gal	36	a—	42
Aloes ₱ lb	9	a—	16
Aloes Socotrine	20	a—	45
Alum	2½	a—	2¾
Ant'y, reg. cash	11¾	a—	—
Argols, refined	28	a—	31
Arrowroot Berm	30	a—	40
Arsenic, pow'r	2½	a—	3
Assafœtida	5